LIGHT
From the
Sun of Righteousness,
Discovering and
Expelling Darkness.

OR,

A Doctrine, and some of the corrupt Principles of the People called *Quakers*, briefly and plainly laid open and refuted.

Containing a *Reply* to an *Answer* to a Letter written formerly by the Author to his own Natural Sister, dwelling in the Island of *Barbadoes*.

Published for common benefit, but more especially for the good of poor, weak, wavering Christians, to help and recover them out of the Snare of Satan.

By *H. G.*

Prov. 22. *When thou art converted, strengthen thy brethren.*

2 Pet. 1. 19. *We have a more sure word of Prophesie, whereunto ye do well that ye take heed, &c.*

Isa. 8. 20. *To the Law and to the Testimony: if they speak not according to this word, it is because there is no light in them.*

Printed in the Year, 1672.

B 112 (1.)

BIBLIOTHECA · BODLEIANA ·

Light from the Sun of Righteouſneſs, diſcovering and expelling Darkneſs.

My Dear Siſter!

YOurs I have received dated the 22 of the 9th Month 1671, which contains an Anſwer to a Letter of mine bearing date the 21 of the 8th Month 1670; which was written in tender love and affection to your precious Soul, in which I was moved to forwarn and caution you concerning the evil and Soul-undoing Principles of the People called *Quakers*, to whoſe pernicious Doctrine I had ſome doubts and jealouſies you were ready too much to hearken and incline unto. And by this Anſwer of yours, I perceive you are now exceedingly drove away by the ſtream of their Deluſions,

and have ſucked in the Venom of their poyſonous Doctrine, which is no ſmall grief and trouble to my Spirit, to think that you, a near Relation of mine, and one (which ſometime ſince) I had ſuch good hopes of, ſhould (by the ſubtile Wiles of Satan) be in your Old Age ſo grievouſly beguiled; it wounds my Soul, to think you ſhould be ſo rooted and grounded in their Principles, none being more repugnant to the Fundamentals of Religion, and the glorious Goſpel of Jeſus Chriſt. I am afraid that theſe Lines may come too late, yet not knowing whether the Lord hath, yea or no, utterly given you up to blindneſs of mind, to believe lyes, that ſo you ſhould be damned for not receiving the truth in the love of it, that you might be ſaved, 2 *Theſſ.* 2. 10, 11, 12. I have ſent you theſe Lines as a further diſcharge of my Conſcience, and that I may be pure from your Blood in the day of our Lord Jeſus Chriſt; and that it might not only be of profit (through the bleſſing of God) to you, but alſo to others, whom God in mercy may pleaſe to recover out of the ſnare of the Devil in the Iſland of *Barbadoes*, or elſewhere, to whom they may come. I have been at the Charge of Printing them: And theſe may certifie you, in the firſt place, that I have diligently examined and ſeriouſly

weighed

weighed the chief Heads, or moſt material things contained in your Letter, and by comparing them with the holy and bleſſed Scriptures of Truth, and weighing them in that moſt Sacred Ballance of the Sanctuary, I find them as light as vanity, being nothing elſe ſave the aiery Notions of a poor deceived People, by whom your Soul is deluded, and moſt ſadly and grievouſly captivated; which, by the aſſiſtance of God, I ſhall indeavour to make appear before I have done. And that I might diſtinctly Anſwer your Lines, and refute you and others alſo that are of your judgment, I ſhall begin with the beginning of your Letter, which is as followeth.

Brother *G.*

I *Did receive a Letter from thee, dated the* 21 *of the* 8*th Month*, 1670. *with kind expreſſions of Love to me, both to my Soul and Body, as thou haſt there expreſs'd; which, in love to thy Soul, I now am willing to Anſwer; for a little ſtrength is adminiſtred to me, into the Everlaſting Kingdom, ſince firſt I have received the Truth.*

Firſt, As to thy Love, I do receive as from my Natural Brother, and I hope I have not forgot natural affection: But as for thy Counſel to my Soul, I do faithfully believe that I have

chosen the good part which shall never be taken from me; I bless and praise the Lord, I know a Teacher near me that shall never be hid in a Corner: Thou sayest, though distance of place, and Age drawing on upon us both, yet that we may meet together in the Resurrection of the Just. As for the Resurrection of the Just, I am risen again with Christ, yea, the Just one is risen in me, Glory to his Name for ever: Oh! what manner of love is this, &c?

Thou sayest, There was a time that thou hadst hopes that I should become a Convert of Christ. Truly, Brother, to be a Convert of Christ, the way thou approvest of, would do me no good at all, for there is nothing of the Cross of Christ in it, and I see it vanity, for there are just men to whom it happeneth according to the work of the wicked, *Eccles.* 8. 14. *therefore the Wise mans Counsel is,* be not over righteous, 7. 16. *I do not say the keeping the Commands of Christ is vanity, but to strain the Commandments of Christ, to a form of Worship, which is not according to the Spirit, to Bread, Wine, and Water, which was to be held in practice but till Christ came, and Christ is come the second time, of which coming no mention is made of Bread, Wine, nor Water.*

Answ. Before I shall repeat more of thy Letter,

Letter, I ſhall make ſome Reply to this firſt part: I ſhall paſs by ſeveral expreſſions which ſerve for little elſe than to demonſtrate the corruption of your judgment. And in the firſt place, I ſhall call into queſtion your confidence about your chooſing the better part. *Siſter*, How dare you conclude you have choſen the good part with *Mary*, whilſt you refuſe to hear the teaching of the true Saviour? *Mary* gave ear to what her Lord and Maſter declared and taught, ſhe ſate at his feet and heard his word: it was not only the Teacher or Light within ſhe gave ear to, but alſo to the Doctrine and Counſel of the Man Chriſt Jeſus without, whoſe Diſciple and Scholar you muſt come to be, and follow his Counſel and Doctrine, as it is contained in the holy Scripture; and till which time never flatter your ſelf ſo as to conclude you have choſe the good part.

Secondly, as touching your knowledge of the Teacher that is near you, or the *Light within*, which the *Quakers* ſay is in every Man and Woman that comes into the World. You are miſtaken, and have not a right knowledge of that Teacher, and this I ſhall evidently make appear: for this (alas!) is your grand miſtake; you ſpeak of this Light more than is true, or doth agree with that Doctrine

that is according to Godlineſs. You exalt it above the holy Scriptures; nay, you, and others of your judgment, make a God and a Chriſt of it. You bid me in one place of your Letter *own this Light, which reproves for ſin, and believe in it, and it will certainly take away my ſins*; and therefore you caution me, *not to open my mouth at any time againſt the true Light which lightneth every man that cometh into the world*: O my Siſter, how doth it grieve me to think how blind and deceived thou art, to believe that the Light which is in all men, even in the natural hearts of Heathens and Infidels, is the true Chriſt and Saviour of the World, and that there is not another, nor need of another; and that men ought to hearken to it, as that which doth not only reprove for ſin and ſo condemn, but is alſo able of it ſelf to cleanſe from ſin, ſave, and redeem them who walk up to it, without reſpect to the glorious Redemption purchaſed by another (*viz.*) Jeſus of *Nazareth*. Now how falſe this is, may appear to thee by what followeth: for though I do not deny, but really believe, and alwayes did, that the Lord Jeſus, as the Eternal Word and Creator of the World, hath given Light, or enlightneth all Men and Women that come into the World: yet do I utterly deny, that this Light which

which all men have from the glorious Creator, is the true Saviour, or is a ſaving Light, and the alone and only Teacher, which thou ſeemeſt to affirm. The Light which is in the hearts of all men, *Paul* ſheweth clearly, is but the ſubſtance of the Law of the firſt Covenant. God hath given man a Spirit, or formed a Spirit in him, *Zach.* 12. 1. which is called *the Candle of the Lord*, by the means of which Law, Candle, or Conſcience in Man, and help of the viſible Creation, mankind may come to underſtand there is a God, and it will teach them alſo their Duty, in ſome reſpects, as he is their Creator, and they his Creatures; and convince them of divers ſins, and teach them to do unto all men as they themſelves would be done unto. If Heathens and wicked men do mind and follow the light of this Candle, or the Teachings of their own Conſcience, they would (notwithſtanding they are void of the ſaving knowledge of the true Saviour) ſhine forth in the Principles of Morality, or juſt living between man and man, as I do judge many of the *Quakers* do, civil honeſty being the greateſt glory of the beſt of thoſe of that Religion (if I may call it ſo). Now you, with others, judge, becauſe that this Light doth convince of ſin, and ſhews man his evil thoughts, it will alſo cleanſe and

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take away his ſins, and eternally ſave his Soul; it being a Light flowing from Chriſt, you judge it cannot be weak nor inſufficient in any reſpects whatſoever. Which is (my Siſter) your great ignorance: Did you inſtead of hearkning to theſe Seducers, with care and diligence ſearch the Scriptures, you would find, that that holy Law which God gave to *Iſrael*, which was written and ingraved in two Tables of Stone, was a Light and precious Law flowing from God, and a more glorious Miniſtration than this which is in every man: or elſe what advantage had the *Jews* above the *Gentiles? Rom.* 3. 1, 2. That Law (dear Siſter) was a Light of Chriſt, and did convince of Sin more clearly than the Light doth which is in every man; yet the Apoſtle ſheweth plainly, *Gal.* 2. it would not give life, nor take away ſin; *For what the Law could not do*, (ſaith the Apoſtle *Rom.* 8. 3.) *in that it was weak through the Fleſh, God ſent his own Son, &c.* This Doctrine of yours concerning the Light within, brings in again, and ſeems plainly to eſtabliſh the Covenant of Works, *Do this, and live:* be obedient to the Law or Light in the heart, and thou ſhalt be ſaved.

This agrees with the expreſſions of one of your Teachers, and he no mean one neither; ſpeaking

ſpeaking of *Rom.* 2. 13. *Not the Hearers of the Law are juſt before God, but the Doers of the Law ſhall be juſtified:* "From whence (ſaith "*he) how unanſwerably may "I obſerve, that unleſs we be- "come *doers* of that Law which "Chriſt came not to deſtroy, "but as our Example to fulfil, "we can never be juſtified before God; nor "let any fancy, that Chriſt hath ſo fulfilled "it for them, as to exclude their Obedience "from being requiſite to their acceptance, but "only as their Pattern. We do not ſay, Chriſt fulfilled the Law ſo as to exclude our obedience, yet was his Obedience and Suffering Meritorious, and more than a Pattern or Exemplary. Doth not this Doctrine of yours, make void the Righteouſneſs which is of Faith, which ſpeaks on this wiſe; *Believe, and thou ſhalt be ſaved? By the deeds of the Law ſhall no Fleſh be juſtified.* The Law and Light in all, which is one in ſubſtance, gives man the knowledge of his ſins, it convinces him that he is a ſinner, but leaves him, like the Prieſt and Levite, in his blood and wounds, without any help or healing, until the Lord Jeſus, that good *Samaritan*, takes compaſſion on him: for we are juſtified freely by God's Grace, *through the Redemption*

* *See* Pen's *Sandy Foundation ſhaken.* Page 26.

that

that is in Jesus Christ, Rom. 3.24. *Whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness* (mark) *for the Remission of sins that are past, through the forbearance of God*, vers. 25. We grant and believe, that holiness and obedience is required, and they are the effects and fruits of saving Faith, but it is not our obedience nor holiness which doth redeem us, or is the meritorious, efficient, and procuring cause of our Salvation and acceptation with God, muchless our obedience to the Law or Light in our Consciences, as those of your mind affirm. Oh! take heed therefore, and beware of that poysonous Doctrine, the tenor of which clearly holdeth forth, That Jesus Christ our Saviour and Mediatour died in vain: For, I pray, consider, If by works of Righteousness done in our own persons, by walking up to the Law or Light within, we may be led out of all sin, cleansed from it, and eternally saved; what need was there then of the Man Christ Jesus to fulfil the Righteousness of the Law, and to shed his precious Blood to atone and make peace, and appease the wrath of God for us? May I not say with *Paul*, Gal. 2.21. *If Righteousness came by the Law, Christ is dead in vain?* The *Jews*, as I shewed you before, had the

advantage

advantage of the *Gentiles* every way, *Rom.* 3. 1, 2. they had more light than the Heathen-*Gentiles* had, having the Oracles of God committed to them, yet it left them in their ſins, and under Wrath and the Curſe; that Law, nor the Light which is in every man that cometh into the World, cannot give life: *For if there had been a Law given which could have given life, verily Righteouſneſs ſhould have been by the Law*, Gal. 3. 21. Therefore all ſuch, whether *Jews* or *Gentiles*, who ſeek for Righteouſneſs and Acceptance with God through their Obedience, either to the Law without, or Law or Light within; they are like to fall ſhort of it, becauſe they ſeek it not by Faith; they ſtumble at that ſtumbling ſtone (*viz.*) the Lord Jeſus Chriſt, and thereby miſs of that glorious Redemption once purchaſed for us by the Sacrifice of the Croſs. Do not let any ſo grievouſly beguile thee, as to cauſe thee to conclude, That the Sacrifice of our bleſſed Saviour's Crucified Body, once offered to bear the Sins of many, was but only as a pattern, or figure, of things which muſt be wrought again, and done over in us, and ſo conclude that this *Light and Teacher within* (which you ſay you know) is the true Chriſt, and that there is not another, and that thou muſt, by the Power and Means of it, attain

tain to the ſame degree of Holineſs and Perfection which was in our bleſſed Mediatour, and ſo by that inherent Holineſs alone, wrought in thee, place thy hope and confidence, fixing thy Faith on a myſterious Sacrifice and Offering within, and not having a dependency on that glorious Sacrifice of Chriſt's Crucified Body without, *which was once offered to take away ſin*, Heb. 9. 26. *By which one Offering he hath perfected for ever thoſe that are ſanctified*, Heb. 10. 14. The Atonement is already made, Redemption, Reconciliation, and Juſtification hath been fully compleated and finiſhed in and by our Lord Jeſus for us once for all: *The Lord hath laid on him the iniquities of us all*, Iſa. 53. 6. *He was made ſin for us that knew no ſin, that we might be made the righteouſneſs of God in him*, 2 *Cor.* 5. 21. The Debt is paid, and Satisfaction made, yet I fear, notwithſtanding the Teacher which is ſo near thee, of which thou ſpeakeſt, thou ſtill remaineſt in Priſon and Darkneſs, not knowing the way out of thy captivated ſtate, which is by the Blood of the Everlaſting Covenant: How doth Ignorance and Unbelief, as chains and fetters, bind many in Satans kingdom, notwithſtanding the glorious Freedom purchaſed by the Lord Jeſus? The Price may be laid down for the Captive,

Captive, and yet the Priſoner remain bound; the work of Faith, with power, I have cauſe to doubt you are yet a ſtranger to; though you ſpeak of very high Attainments, your judgment is corrupt, notwithſtanding your confidence, as further may appear.

Thou ſayeſt, That *to be a Convert, in the way I do approve of, will do thee no good at all, for there is nothing of the Croſs of Chriſt in it, and thou ſayeſt, thou ſeeſt it vanity.*

Now to convince you of your great miſtake, and to make appear that I am acquainted with the power of true Converſion, and that it is the ſame that Chriſt approves of: Conſider, that I do own and approve of that Converſion that is taught by Chriſt and his Apoſtles in the holy Scriptures; that a man muſt Repent, that true Repentance is a through change of the mind, and that it conſiſteth in theſe three things: A clear ſight and ſenſe of ſin, and of the woful ſtate and condition of loſt and fallen Man, upon the account of tranſgreſſion. And Secondly, Godly ſorrow, contrition, and brokenneſs of heart in the true ſenſe of the heavy weight and burden of it. And Thirdly, an utter abhorrence, turning away from, and forſaking of it. And alſo, I do hold and maintain, that Faith is required, and muſt be wrought with

power

power in the hearts of the Penitent, whereby the Creature turns to Chriſt, and applyes the vertue of his Merits, Blood, and Righteouſneſs to his own Soul; and hereby the Soul is tranſlated out of daakneſs into light, and ſo cometh to experience the in-dwelling of Chriſt's Spirit in his heart, by which he comes to hate that which formerly he loved, and loveth that which once he hated: for notwithſtanding I do plead for the imputed Righteouſneſs of Chriſt, Faith and Intereſt in the Satisfaction and Atonement made (once, and not again to be made) by his blood, yet do I alſo plead for ſpiritual Conformity to him, both in his Death and Reſurrection; and that a man muſt die to ſin, and riſe to newneſs of life: For, though Chriſt paid the Debt, and laid down a Price which the Father accepted of, yet till the coming of his Spirit and Grace with power into my heart, for the binding of the ſtrong man Satan, and killing of my Corruptions, my Soul was not brought out of the horrible Pit. This bleſſed Change I, through the Grace of God in my meaſure, do experience; and this is the converſion I approve of, by the power and means of which I am laid at Chriſt's feet, wholly exalting Him and Free-grace, who did not only work Salvation for me, but hath helped

me

me to apply it; having wrought this glorious work of Regeneration in me, by which I am made willing to follow and obey him as my King and Sovereign. And this is not to be leſs or more Righteous than what God accepteth and approveth of, and it is my trouble and grief thou doſt not. Is here nothing of the Croſs of Chriſt appearing to you? and is this vanity? Surely you would otherwiſe conclude, were not your Light Darkneſs.

But to proceed, Thou telleſt me thou doſt not ſay *the keeping of the Commandments of Chriſt is vanity, God forbid; but to ſtrain the Commandments of Chriſt to a form of Worſhip, which is not according to the Spirit, to Bread, Wine, and Water, which was to be held in practice but till Chriſt come, and Chriſt is come the ſecond time*, &c.

Anſw. I ſhall anſwer thee in this. And firſt, if you mean and conclude we ſtrain the Commands of Chriſt, ſo to the Ordinances of the Lord's Supper and Baptiſm, that we own no other Ordinances and Commands, you falſly accuſe us; for thoſe things you mention which Chriſt requires, we alſo own, (namely) *Love your Enemies, bleſs them that curſe you, and pray for them that perſecute you*, &c. We plead (dear Siſter) for univerſal Obedience: theſe things ought to be

done, and the other ought not to be left undone. But again, who of us go about to ſtrain the Commands of God to a form of Worſhip which is not according to the Spirit? that form of Worſhip or Doctrine that the Apoſtle commended the Saints for obeying, *Rom.* 6. and abiding in, was not contrary, but according to the Spirit of God, if you own the Holy Scriptures to be indited by the Spirit, of which Form of Doctrine thoſe Ordinances were part, which you hint at, as theſe Scriptures prove: *Acts* 2. 38, 41, 42. *Acts* 10. 47. *Rom.* 6. 3, 4. *Heb.* 6. 1, 2. And if it be contrary to the Spirit you are led by, to own thoſe Commands of Chriſt which the Primitive Saints did own, and were commended for holding as they were delivered; you have cauſe to conclude the Spirit you are led by is not the Spirit of God, for God's Spirit doth not guide contrary to the Word and Doctrine of his Son, *Joh.* 16. 13, 14. *To the Law and Teſtimony; if they ſpeak not according to this Word, it is becauſe there is no light in them,* Iſa. 8. 20.

But why dare you ſay, *That the practice of Bread, Wine, and Water, was to be held no longer than till Chriſt came?* By his coming, you intend his coming in Spirit.

That

That this is falſe, and contrary to holy Scripture, I ſhall evidently make appear:

And firſt, I ſhall begin with the Ordinance of the Lord's Supper, which you call Bread and Wine; and that the practice of this continues and remains in full force and virtue to the end of the World, or until the Second coming or Appearance of Chriſt in Perſon; and that he is not ſo come the ſecond time, I ſhall alſo prove to thee before I have done. That the practice of breaking Bread, and drinking Wine, in remembrance of Chriſt's Death, remains after the coming of Chriſt in Spirit, I prove by theſe Arguments following:

Firſt, Becauſe the Apoſtle *Paul* did receive this from our Saviour, as a glorious Appointment and Inſtitution of the Lord Jeſus, a conſiderable time after the coming of Chriſt in Spirit. The Promiſe of the Comforter, or Chriſt's coming in Spirit was performed, and fulfilled to the Sainrs, ſome days after his Aſcention, as may be ſeen in the ſecond of the *Acts*; and it was ſome time after this, before *Paul* was converted unto Chriſt: For *Paul*, after the coming of the Spirit, according to the Promiſe of the Father and our Lord Jeſus, remained in darkneſs, and was a Perſecutor of the Saints; and yet ſee, I be-

ſeech ye, what he affirms to the Church of the *Corinthians*, 1 Cor. 11. 23. *For I received of the Lord that which I alſo delivered unto you, that the Lord Jeſus, the ſame night in which he was betrayed, took Bread, and when he had given thanks, he brake it, and ſaid, Take, eat, this is my Body which is broken for you; this do in remembrance of me: and after the ſame manner alſo he took the Cup*, &c.

Now if *Paul* received this after that coming of Chriſt, which you ſpeak of, as an Inſtitution and Divine Appointment of the Lord Jeſus, as it appears plainly he did, then that which you affirm, is utterly falſe and to be rejected. But,

Secondly, The Apoſtle did not only receive this from Chriſt after the coming of Chriſt in Spirit, but alſo did deliver it (as Chriſt's Appointment) to the Saints: *That which I received of the Lord* (ſaith he) *I alſo delivered unto you.*

Thirdly, I argue further, That this Ordinance doth remain in force, and the practice of it to be held up after the coming of Chriſt in Spirit: becauſe the Primitive Saints did abide in the practice of it after the pouring forth of the Spirit, according to Chriſt's Promiſe, as appears *Acts* 2. 42. *They continued in the Apoſtles Doctrine, in breaking of Bread,*

Bread, and Prayer: compare this with *Acts* 20. 7, 11. alſo 1 *Cor.* 11. 20. to the end.

Fourthly, Conſider, The end of this Ordinance doth remain notwithſtanding the pourings forth of the Spirit, and therefore the Ordinance muſt needs remain, which is to confirm our Faith in the true Saviour, and to keep up our Love to him, who gave his Body to be broken, and his Blood to be ſhed for our ſakes. This is to be done, to ſhew forth his Death until he come. And theſe things conſidered which hath been ſaid, 'tis plain it cannot intend his Spiritual Coming, or the giving forth the holy Spirit the Comforter according to his promiſe. And that he is not come the Second time without ſin to Salvation, as you ſeem to affirm, doth appear,

Firſt, Becauſe his coming that day ſhall be viſible, *Every eye ſhall ſee him*, Rev. 1. 7.

Secondly, Becauſe *his feet ſhall ſtand in that day upon the Mount of Olives*, Zech. 14. 4. and *he ſhall come in the ſame manner as he went up to Heaven*, Acts. 1. 11.

Thirdly, Becauſe the Saints which had the higheſt attainments of the Spirit, or to whom Chriſt was Spiritually come, as glorioufly as ever he came to any of the Saints, did, notwithſtanding that, ſtill expect, look and wait for his coming from Heaven. See

1 *Cor.* 1. *verſ.* 4, 5, 6, 7. *I thank my God alwayes on your behalf, for the Grace of God which is given to you by Jeſus Chriſt, that in every thing ye are inriched by him in all utterance, and all knowledge; even as the Teſtimony of Chriſt was confirmed in you:* (mark that) *So that ye come behind in no gift, waiting for his Son from Heaven.* If Chriſt was not ſpiritually come to theſe, who was he come to? and yet they waited for his coming. The Saints, at *Theſſalonica*, are ſaid *to turn from Idols, to ſerve the true God*, and *to wait for his Son from Heaven*, 1 Theſſ. 1. 9, 10. and unto thoſe that look for him (ſaith the Apoſtle) *He ſhall appear the Second time without ſin unto Salvation*, Heb. 9. 28. The beloved Apoſtle, who injoyed ſo much of the Spiritual Preſence of Chriſt, yet deſired and looked for his coming. Which clearly ſhews that his Second coming is another manner of coming than that which you ſpeak of; for when he comes, he comes with all his Saints and holy Angels with him: and when he comes, the Graves ſhall be opened, and the Dead ſhall be raiſed, yea, the dead Bodies of Men and Women, 1 *Theſſ.* 4. 16. You ſay, that you are riſen from the dead already, and Chriſt is come the Second time; but be aſſured of this, you will find another Reſurrection, Coming, and

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Judgment ere long than this. I could wiſh it were ſo indeed, that thou hadſt part in the true work of Regeneration, that ſo, in that day, thou mighteſt have part in the firſt Reſurrection: for *the dead in Chriſt ſhall riſe firſt*, 1 Theſſ. 4. which cannot intend any other ſave the dead bodies of the Saints who are fallen aſleep, or gone to the duſt.

But becauſe I have ſomewhat to ſay in the Vindication of Baptiſm, which you call Water, I ſhall proceed to that; for as you, and other *Quakers*, deny the continuance of the Lord's Supper; ſo alſo you affirm, that the practiſe of Water-Baptiſm, was to continue but till Chriſt came in Spirit. Now how falſe this is, may appear;

Firſt, from the Commiſſion, *Matth.* 28. 19, 20. where Chriſt gave forth this bleſſed Ordinance; *All Power is given to me in Heaven and Earth: Go therefore, teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the holy Spirit, teaching them to obſerve all things that I have commanded you; and lo, I am with you alwayes to the end of the world.* Now that the Baptiſm here ſpoken of, is that of Water, is evident, becauſe the Diſciples are commanded or injoyned to be the Adminiſtraters or Diſpenſers of it. To baptize with the holy Spirit, is the

alone Work, Prerogative, and Office of Jeſus Chriſt, and it never was in the power of any Apoſtle or Diſciple of Chriſt to do it; though the Spirit was given many times as the anſwer of their Prayers; their Supplications to God for to give it, plainly ſhews it was not in their power of the Apoſtles to give it.

Secondly, That Baptiſm which is here intended, which our Lord commanded his Apoſtles to baptize with, was the Baptiſm which after his Aſcenſion they did baptize with, and that 'tis evident was Water: *Can any man forbid Water* (ſaith *Peter*, Acts 10.47.) *that theſe ſhould not be baptized*, &c. 'tis ſaid, *They went both down into the Water, both Philip and the Eunuch*, Acts 8.38. Now the Baptiſm, here commanded, muſt needs remain to be practiſed to the end of the World: Becauſe, whatſoever is here given forth by Chriſt, is given forth as he is King and Mediatour of the New Covenant, and as part of his laſt Will and Teſtament, and his laſt Will and Teſtament ſtands in full force and vertue to the end of the World unalterable; and, *whoſoever brings any other Goſpel, let him be accurſed.*

Thirdly, Becauſe 'tis the mind of Chriſt, that whatſoever he Commanded them, ſhould be taught ſucceſſively to the Nations. And his

his Spiritual Preſence being promiſed unto the end of the World, to all thoſe that did keep and obſerve whatſoever he there commanded them, plainly proves, that the practice of all thoſe Ordinances were to be kept up to the end of the World.

But again, To prove that the practice of Water-Baptiſm doth remain in full force and vertue after the coming of Chriſt in Spirit, I need not go further to make it appear than the ſecond of the *Acts*. Chriſt made good the Promiſe of the Comforter, or his coming to his Diſciples in Spirit, as you may ſee in the beginning of that Chapter, by the help and power of which Spirit, *Peter* preach'd to thoſe *Jews* that had put Chriſt to death: and many of them being pricked in their hearts, cryed out, *What ſhall we do?* Then ſaid *Peter*, verſ. 38. *Repent, and be baptized every one of you, in the Name of Jeſus Chriſt, and you ſhall receive the gift of the holy Spirit.* And *verſ.* 41. 'tis ſaid, *Thoſe that gladly received the Word, were baptized: and the ſame day there were added unto them about three thouſand Souls.* This (obſerve) was after that coming of Chriſt, which you ſpeak of. Do you think that the Apoſtle *Peter*, in the Name and Authority of Chriſt Jeſus, would have commanded ſo many perſons to be baptized, if he had

had underſtood Water-Baptiſm ceaſed at the pourings forth of the Spirit, or the practice of it was to remain no longer? Beſides, was not the *Eunuch* baptized in Water after the coming of Chriſt in Spirit? *Acts* 8. 41, 42. and many in the City of *Samaria*? and was not *Paul* baptized by *Ananias*, Acts 9. and *Cornelius*, and thoſe with him, after the coming of Chriſt in Spirit; with many others that I might mention? and yet you, very ignorantly affirm, That the practice of it was to remain no longer than till Chriſt ſo came, as aforeſaid.

I might now come to Anſwer another Objection, that ſome of your judgment bring againſt this Appointment of Chriſt, and then come to examine the remaining part of your Letter, 'tis grounded from *Paul*'s words, 1 *Cor.* 1. 14. *I thank God I baptized none of you ſave* Criſpus *and* Gaius.

Obſerve by the way, That though this is brought as an Objection againſt Baptiſm, yet the Objector doth thereby confeſs the Baptiſm here intended is that of Water; and then, by your own confeſſion, *Paul* baptized after the coming of the Comforter, or Chriſt in Spirit. But you ſay, he *thanks God he baptized no more.* Indeed too many by them, if the practice of it were out of doors before. But

to

to return you an Anſwer, take his next words for it, he gives you the reaſon why he thanked God he baptized no more; 'tis not becauſe the practice then was not in force, but leſt any ſhould ſay *he baptized in his own Name:* many amongſt them were grown ſo carnal, as to ſlight, or elſe to idolize their Teachers, and ready to accuſe the Miniſters of Chriſt with unfaithfulneſs, as if they did that in their own Names, which they did in the Name and Authority of Chriſt Jeſus; and this was the cauſe of his ſpeaking thoſe words.

But 'tis objected, That *he doth affirm Chriſt ſent him not to Baptize, but to Preach the Goſpel.*

Anſw. Paul doth not intend, by his ſo ſpeaking, that he had no Authority from Chriſt to baptize, but rather to ſhow that his chief work was to Preach the Goſpel. He gives us to underſtand, that to baptize was not the alone and chief buſineſs he was ſent to do, but his great work was to Preach the Goſpel. This word *not* is not alwayes uſed as an abſolute Negative, for then Chriſt utterly forbids all outward labour, *Joh.* 6. 27. where he commands them, *Not to labour for the meat which periſheth*, &c. and by the ſame Argument we may conclude alſo, that *Adam* was not at all deceived, becauſe *Paul* ſaith expreſly,

preſly, 1 *Tim.* 2. 14. *Adam was not deceived, but the Woman.* It is clear, the Apoſtle meaneth *Adam* was not firſt deceived. I might give divers inſtances of the like kind, but this ſhall at preſent ſuffice as to the Anſwer of this Objection.

I ſhall now come to examine the next part of your Letter, theſe are your very words, (being a Repetition, and Reply to ſome part of that which I formerly wrote unto you.)

Thou ſpeakeſt of the Body of Chriſt after he was riſen again, and ſayeſt, That after that he ſpake with his Diſciples and gave them Commandments, that then he Aſcended, with the ſame Body, into Heaven: which words are not agreeable to the Scripture. Brother, be not too wiſe in thy own conceit, for it is no where ſaid, That fleſh and blood is Chriſt: but Jeſus Chriſt came in the fleſh, Fleſh and blood cannot inherit the Kingdom of God, 1 *Cor.* 15. 50. *But one, in a certain place, ſaith, That he firſt deſcended into the lower parts of the Earth, and* he that deſcended is the ſame alſo that aſcended up far above all heavens, that he might fill all things, *Epheſ.* 4. 9, 10. *Beware at any time thou opens thy mouth againſt the true Light, that lighteneth every man which cometh into the World; for it is the pure*

Principle

Principle which is owned by the ſcorned People called Quakers, *and ought to be owned by thee alſo: Oh Brother! come out of your beggarly Elements, and turn to the Light which reproves for ſin, and believe in it, and it will certainly take away thy ſin; Surely he is come, yea, he is come, felt, heard, and underſtood,* &c.

Anſw. What I formerly wrote unto you concerning Chriſt, and of his appearing to his Diſciples after he roſe again from the dead, and that he aſcended with the ſame body into Heaven, is expreſly according to the words of the holy Scriptures; And for being wiſe in my own conceit, I have otherwiſe learned Chriſt; and the wiſdom I have, it is from above; and I dare not be wiſe above what is written. But why doſt thou deny the fleſh, or body of Chriſt? Oh! that ever my Siſter ſhould yield ſo far to Satan, and Deluſion, as to affirm, That that Body of fleſh and bone, that was born of the Virgin, and nailed to the Croſs, is no where ſaid to be the Chriſt! but that the Chriſt was in him in that body of fleſh that was crucified: It is evident that you deny the Man Chriſt Jeſus, or he to be the Chriſt that was hanged on the tree, or put to death between two Thieves. For if the

Light,

Light, or Power, in that Perſon, be the only Chriſt of God, diſtinct and apart from the body that was crucified on the Croſs; then it followeth plainly, and may appear to any, that your chief Doctrine leads you to deny that ever the Chriſt of God and true Saviour died; for the Light, Power, or Godhead, whereof you ſpeak, could not be ſo crucified and nailed to the Croſs. And if that Man (to wit) *Jeſus of Nazareth*, was upon no other account called the Chriſt, but meerly and alone, becauſe the true Chriſt was in him: Why may not any other man, in whoſe fleſh or body Chriſt is manifeſted and doth dwell, be called the Chriſt as well as he who was born of the bleſſed Virgin? Alas, poor Soul, thou didſt never learn this Doctrine, of Chriſt, nor from the holy Scriptures. Thou ſeemeſt to be one of *G. Whitehead*'s Scholars, and *H. W.* The latter doth affirm, That Chriſt was never ſeen with any outward or bodily eye. Bear with me if I am large in my Anſwer to you concerning this thing, for my Soul is wounded in the thoughts of what you here write, to ſee you plainly deny the true Saviour: it would rejoyce my heart, if God ſhould have ſo much mercy for you, as to recover your feet out of this evil ſnare. I bleſs God for the Grace which hath been given unto me in Chriſt,

Chriſt through the Goſpel, which hath not only enlightned my Soul into the ſaving knowledge of a crucified Jeſus, and glorious Light of the New Covenant, but hath alſo diſcovered, with much clearneſs unto me, the great darkneſs of theſe men who cry up Light and Power within. And I ſhall endeavour to make appear the Nature of this Wile of Satan, and Cheat of Antichriſt, by God's aſſiſtance: You do imagine that I am over-wiſe, or wiſe in my own conceit, becauſe I affirm, That Jeſus Chriſt is a Man, conſiſting of fleſh and bone, and that he aſcended with the ſame body he had after he roſe again from the dead. Whether this be according to the Scriptures, or the Doctrine of yours, let it now be proved. That inward Principle of Light and Power that was in that Perſon which was crucified, or the Light which is in every man that cometh into the World, is the true Chriſt, Saviour, and Mediatour, you and other *Quakers* do affirm; which I utterly deny, yet nevertheleſs I would have none to ſuppoſe in the leaſt, that I do deny the glorious Deity or Godhead of our Lord Jeſus Chriſt; For, though the inward Power or Godhead I aſſert, is not the Chriſt, conſidered diſtinct and apart from the Manhood or Humane Nature; yet do I, according to the

the holy Scripture, from my heart believe that Jesus Christ is truly God, Eternal God, being from everlasting with the Father, and the expres image of his Person, *Heb.* 1. Of the Son, he saith, *Thy Throne, O God, is for ever and ever*, Heb. 1. 8. The Word was in the beginning with God, and was God: And though he is verily God, yet also is he truly Man. The Word was made Flesh, and dwelt amongst us; and this *Emanuel*, or God with us, God in the Nature of Man, is the Christ; he was in the form of a Servant, a man approved of God, *Acts* 2. 22. A man of sorrows, *Isa.* 53. 3. and yet thought it no robbery to be equal with God, *Phil.* 2. 6. being *Davids* Root, and *Davids* Off-spring. And this is that Glorious Mystery of God manifest in Flesh; not God manifest in the flesh of every man and woman, but God manifest in the flesh of our Mediatour, in that particular body of Christ prepared for him by the Father; or God-man, in a wonderful mysterious union; God and Man, in an admirable manner, united together in one Person, that so he might thereby reconcile God and Man, the offended Creator, and the offending Creature, and remove the Enmity upon the account of transgression. And since I perceive your darkness so great, upon this account, that you

you conclude the Godhead, Divine Nature, or the glorious Light and Power that was in him *(viz.) Jesus of Nazareth*, that was born of the Virgin, distinct from his body or Humane Nature, is the Christ.

To refute you, pray observe what the Angel speaks unto the Virgin, *Thou shalt Conceive, and bear a Son, and shalt call his Name JESUS; He shall be great, and shall be called the Son of the Highest.* *Mary* conceived the true Christ in her Womb, and laid him in Swadling Clothes, *Luke* 2. 6, 7. Moreover, the Angel testified unto the Shepherds, That that very Child, which *Mary* brought forth, was the Christ; *Unto you is born this day* (observe it) *in the City of David, a Saviour, which is Christ the Lord.* Also our Saviours words to the Woman of *Samaria*, one would think might convince you concerning this matter: She was ignorant of the true Christ; *I know the Messiah shall come*, saith she, *and when he comes he will tell us all things*, Joh. 4. 25. *Jesus saith unto her, I that speak unto thee, am He.* He did not say, the *Light which is within me*, is he, *(viz.)* the Christ and true Messiah, but *I that speak unto thee.* The Apostle *Peter*'s Testimony agrees with this, *Thou art Christ, the Son of the living God.* He that was the very Son of God was

alſo the Son of Man. *He took not on him* (ſaith the Author to the *Hebrews*) *the nature of Angels, but he took on him the Seed of Abraham*, Heb. 2. 16. Moreover, after our Lord Jeſus roſe from the dead, and appeared to his Diſciples, they being in a maze (ſuppoſing they had ſeen a Spirit) he ſaid unto them, *Behold my hands, and my feet: it is I my ſelf, handle me and ſee: a Spirit hath not fleſh and bones as you ſee me have: and when he had ſo ſaid, he ſhewed them his hands and his feet.* If this Perſon, who ſhewed his Diſciples his hands and feet, was not the true Chriſt, or if he really were not a man conſiſting of a Body of fleſh and bone, what will you make of his Expreſſions.

But again, Doth not the words of *John Baptiſt* very clearly refute you? *The people asked, whether he was the Chriſt or no?* He Anſwered them, *He was not:* But he told them, That he which ſent him to baptize with Water, the ſame ſaid unto me, *Upon whomſoever thou ſhalt ſee the Spirit deſcend and remaining upon, that is HE. John* did not ſay, the Light that is in every man which cometh into the World, is the Chriſt; neither doth he affirm that the Holy Spirit was *He* that came down upon him in the likeneſs of a Dove: but that Man he doth teſtifie and poſitively

ſitively declare to be the Chriſt and Lamb of God, even him that the Holy Spirit came down and remained upon. The word *Chriſt* doth ſignifie one anointed, and therefore how abſurd is it for you to ſay, the Spirit or the Anointing is the Chriſt, and not that bleſſed Man whom the Father gave down the Spirit, or the Anointing, in ſuch a wonderful manner upon.

But whereas it is objected, *That* John *teſtified that Chriſt was before him (namely before* John*) and therefore he muſt needs intend the Light and Power that was in that Perſon.*

I Anſwer, That *John* declared plainly that Chriſt was before him, and yet doth alſo affirm that he cometh after him: *I ſay and bear record this is the Son of God, even he* (ſaith he) *that cometh after me, yet is preferred before me, for he was before me.* And ſo he was before *Abraham*; which proves that which is denyed by many, *(viz.)* That he is the Son of God by an Eternal Generation, and as truly God as he is Man, and ſo is as he himſelf witneſſes, *the Root and Offſpring of David*, as I ſhewed you before; he is *Davids* Lord, and yet *Davids* Son.

He was before *John*, being indeed from Everlaſting, reſpecting his Deity; but not ſo,

reſpecting his Humanity. Upon this account many ſtumble at Chriſt now, as they did in former times.

I grant, *Siſter*, what that one ſpeaks, in a certain place, *That He that deſcended is the ſame that aſcended*, the ſelf ſame He, that aſcended on high far above all Heavens, did firſt deſcend in his bleſſed Deity.

And yet notwithſtanding that Branch which ſprang from the Stem of *Jeſſe*, that was born in the Town of *Bethelem*, is the alone Chriſt of God; there is ſuch a glorious Unity between the Divine and Humane Nature. *Siſter*, I cannot but take notice what an apt Scholar you are, you have got your leſſon readily as if you had been brought up at the feet of ſome of the Chieftains of the Preachers of, and to the Light in all men; 'tis evident you deny the Man-Chriſt, or that Man to be Chriſt, *viz.* Jeſus of Nazareth, becauſe it is ſaid, *Chriſt came in the fleſh*; that is indeed an Argument the greateſt of your Preachers urge.

Now further to Anſwer you in this, conſider, Though it is ſaid, *Chriſt came in the fleſh*; that word cannot prove what you would have it do, it is ſaid, *God ſent forth his Son in the likeneſs of ſinful fleſh*, Rom. 8. 3. *and he* the Word, or Chriſt, *was found in faſhion as a Man*;

a Man; Can this be ſaid of the Light or Power that was in him, or that is in us? Moreover, *Chriſt was made* (the Scripture ſayes) *like unto us in all things, Sin only excepted*: and *it behoved him in all things ſo to be*, Heb. 2. 17. Can this be ſaid of the Light within? Beſides, doth not the Scripture ſay, That Chriſt died for our ſins, that Chriſt was Crucified on the Croſs? Doth not the Scripture ſay, Chriſt was three dayes and three nights in the heart of the Earth? Doth not *Paul* ſay, That Chriſt died for our ſins? 1 *Cor.* 15. 3, 4, 5, &c. That he was buried, and that he roſe again, and that he was ſeen of *Cephas*, then of the Twelve, and that he was ſeen of five hundred Brethren at once? Do you think, *Siſter*, this was the Light or Power that was in that Perſon? Did that die, was that the Chriſt which was crucified, and that was buried in the new Sepulchre? *Come* (ſaid the Angels to the Woman) *and ſee the place where the Lord was laid.* Was it the *Light within* that was laid there, or was it *Jeſus of Nazareth*, that was born of *Mary*?

But again, Do the Prophets bear witneſs to the Light within to be the Chriſt, or the Apoſtles of the Lamb? See what *Peter* ſaith, *Acts* 2. 32. *This Jeſus hath God raiſed up,*

whereof we are all witneſſes. This Jeſus! which Jeſus? he tells you, *Jeſus of Nazareth, a Man approved of God,* verſ. 22. *Whom they by wicked hands crucified and ſlew: ye have killed the Prince of Life* (ſaid he) *whom God hath raiſed up from the dead, whereof we are witneſſes.* Therefore, *let all the houſe of Iſrael know aſſuredly, that God hath made the ſame Jeſus* (mark) *whom ye have crucified, both Lord and Chriſt:* not the *Light within,* but *he* is the Lord and Chriſt: compare this with *Acts* 10. 39. which are alſo the Apoſtle *Peter*'s words, *And we are Witneſſes of all things which he did.* You may ſee who this was if you mind the verſe before, it was *Jeſus of Nazareth whom God anointed with the holy Spirit.* Not the *Light and Spirit within,* but that *bleſſed Man that was anointed with the Spirit, or Oyl of Gladneſs above his fellows: We are* (ſaith he) *witneſſes of all things which he did, both in the Land of the Jews and Jeruſalem: whom they took and hanged on a tree, whom God raiſed up the third day, and ſhewed him openly, not to all the People, but unto witneſſes, choſen before of God, even to us who did eat and drink with him after he roſe from the dead,* Acts 10. 39, 40, 41.

Now is not that which I formerly wrote unto thee, agreeing with, and according to the

the holy Scriptures? I told thee that Christ was seen of his Disciples and spake with them after he rose from the dead, and that he (*viz.*) Jesus of Nazareth, that man that was approved of God, that consisted of flesh and bones, after he rose from the dead, was the true Saviour: and have I not brought from the holy Scriptures, witness enough to prove it? You have heard who the Apostles did bear their witness of, who they did declare and testifie was the Christ of God; and if you mind but the 43 *vers.* of the same 10th of the *Acts*, you may see what was the Testimony of all the Prophets; but fearing you mind *Quakers* Books more than the Bible, I shall mention these words to you also, *Acts* 10. *vers.* 43. *And to him gave all the Prophets witness* (even unto him that did eat and drink with his Disciples after he rose from the dead) *that through his Name, whosoever believeth in him shall receive remission of sins.*

Object. I meet with one objection which some bring against what I have said, *viz.* They affirm, *That he that was crucified on the Cross, and buried in the Sepulchre, could not be the Christ and Saviour, because that body was called the body of Jesus, when* Joseph *of Arimathea begged it of* Pilat.

Answ. I do admire at the weakness and ignorance of these Objectors: for do not the Scriptures speak so, or after the same manner, of the Bodies of Men after they were dead? See 1 *Chron.* 10. 11, 12. *And when all Jabesh Gilead heard all that the Philistines had done to Saul*, vers. 12. *they arose, all the valiant men, and took away the body of Saul, and the bodies of his Sons, and brought them to Jabesh, and buried their bones under the Oak*, &c. What they speak of Christ, they may as well affirm concerning *Saul* and his Sons, the case is the same: *Saul* was not flesh they may as well conclude, but something which did dwell in that body, that the men of *Jabesh Gilead* buried under an Oak after his overthrow, because that body is not called *Saul*, but the body of *Saul*. The same we also reade concerning *Moses*, as may be seen, *Jude* vers. 9. *Michael* the Archangel, when contending with the Devil, *he disputed about the body of Moses, durst not bring a railing accusation against him*, &c. That *Moses* was a man consisting of flesh and bone they may deny by the same Argument, or say assuredly that that body was not him, because it is called his body, as so to affirm and speak concerning our Lord Jesus. *'Tis not said*, (saith one of your Teachers) *that Joseph of Arimathea*

begged

begged the Jesus of Jesus, but the body of * *Jesus:* As if it must needs have been so said if that Man called Jesus had been the Christ. What Nonsense would this man have writ, if he had penned the story concerning the body of *Saul?* he must have writ the men of *Jabesh* took up the *Saul* of *Saul.* And what a strange Epitaph would this man write upon a Grave, or Tombstone; he can't write, by this Argument, Here lies the body of *Thomas*, or *William*, &c. but rather thus, Here lies the *Thomas* of *Thomas.* And by this, all persons may see how ridiculous these men render themselves, while they scrape up such silly Arguments to deny and oppose the Truth.

* See *G. Whitehead*'s Book, called, *The Light of Christ within*, p. 62.

But to proceed. You tell me, *That flesh and blood cannot inherit the Kingdom of God*, and so from those words of the Apostle conclude, *That our Saviour is not ascended with the same body into Heaven above, which he took in the Womb of the Virgin.*

Answ. I understand (to my trouble) that many poor Souls, in these last and evil dayes, are carried away, so far, by the Spirit of Delusion, that they do deny the Resurrection of the dead; and this place of Scripture which you

you mention, I find is commonly made uſe of as a proof and confirmation of this their evil opinion: but how exceedingly you, and others, do wreſt the words of the Apoſtle, in 1 *Cor.* 15. I might abundantly make appear. It ſeems ſtrange to me, that you ſhould father ſuch a Principle upon the Apoſtle *Paul*, who doth ſo clearly in the Spirit and Power of Chriſt Jeſus, in that very Chapter oppoſe, and utterly detect it; and ſharply reproves thoſe that did deny the Reſurrection of the dead in his dayes. *If there be no reſurrection of the dead*, (ſaith he, *verſ.* 13.) *then is not Chriſt riſen; and if Chriſt be not riſen, then is our Preaching vain; yea, and we are found falſe witneſſes of God, becauſe we have teſtified of God, that he raiſed up Chriſt: whom he raiſed not up, if the dead riſe not. For if the dead riſe not, then is not Chriſt riſen*, verſ. 16. *And if Chriſt be not raiſed, your Faith is vain, and ye are yet in your ſins*, viz. *Then they alſo that are fallen aſleep in Chriſt, are periſhed*, verſ. 18. Obſerve theſe expreſſions well, and let all ſuch tremble who are found this day oppoſing and denying this glorious Truth and great Fundamental of the Goſpel. Remember the words of our bleſſed Saviour himſelf, *Joh.* 5. 28, 29. *Marvel not at this; for the hour is coming, in which all that are in the Graves*

ſhall

ſhall hear his voice, and ſhall come forth: they that have done good, to the Reſurrection of life; and they that have done evil, to the reſurrection of condemnation. This cannot intend a riſing out of the grave of ſin; becauſe riſing in that ſenſe, ſpiritually from the dead, our Lord ſpake of that before in the ſame Chapter, ver. 25. and he plainly holds forth this riſing, verſ. 28. to be quite another thing to that he ſpeaks of, v. 25. And there are none that hear Chriſt's voice, and are raiſed ſpiritually from the dead in that reſpect, that do riſe to condemnation. The Lord Jeſus alludes to the ſame Reſurrection which *Daniel* ſpeaks of, *Dan.* 12. 2. *Many of them that ſleep in the duſt of the Earth, ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt. Thy dead men ſhall live* (ſaith the Prophet, *Iſa.* 26. 19.) *with my dead body ſhall they ariſe.* Abundance of clear proofs I might further urge for the clearing up of this Truth, but I ſhall proceed, and indeed ſhould not have mentioned theſe Scriptures, but that I find you queſtioning, if not utterly denying the Reſurrection of the body.

You mention *Paul*'s expreſſion, 1 *Cor.* 15. *fleſh & blood cannot inherit the Kingdom of God.*

To *Anſwer* you in this, much I need not ſpeak: for it is evident to any, unleſs ſuch who

who are wofully blinded, that by fleſh and blood the Apoſtle doth intend corruption, or corruptible fleſh and blood; and therefore he teſtifies that thoſe who are alive at the coming of Jeſus Chriſt, ſhall be changed in a moment, in the twinkling of an eye: *For*, ſaith he, *this corruptible muſt put on incorruption, and this mortal muſt put on immortallity: he will change our vile bodies, and faſhion them like unto his glorious body*, Phil. 3.21.

But let not any conclude, becauſe the Apoſtle doth affirm our bodies ſhall be changed, that therefore the ſame body, reſpecting the matter, ſubſtance, or eſſence of it, ſhall not be raiſed; for *Paul* aſſerts, that the ſame [*it*] which *is ſown in corruption*, that very ſame [*it*] *riſeth in incorruption*; *and every ſeed ſhall have its own body*. If the ſame body which is buried in the Grave, (reſpecting the matter) riſe not, then the dead riſe not: All the change is, touching the ſtate, qualities, or condition of the body; the corruption and imperfection, and all manner of deformity ſhall be done away, and it ſhall riſe more glorious than it was before.

To help your underſtanding a little further, conſider that true convertion is called a change, the Soul of every regenerate godly Man and Woman is changed; yet it tis not

not a change of the eſſence of the Soul, but only of its evil qualities, &c. Obſerve a ſaying of *Job*, Job 19. 25, &c. *I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the Earth: And though after my skin, worms deſtroy this body, yet in my fleſh ſhall I ſee God; whom I ſhall ſee for my ſelf, and my eyes ſhall behold, and not another, although my reins be conſumed in me.* That ſame body that hath ſinned with the Soul, ſhall be puniſhed with the Soul; and the ſame body that has ſuffered ſhame and reproach for Chriſt, ſhall Reign with Chriſt. *For we muſt all appear before the Judgment Seat of Chriſt, that every one may receive the things done in his body, according to that which he hath done, whether it be good or bad,* 2 Cor. 5. 10.

But to leave this, and proceed to prove that which is alſo denyed (*viz.*) *That Jeſus Chriſt is aſcended up into Heaven with the ſame body he had after he roſe from the dead:* conſider theſe Scriptures, *Luke* 24. 45, 46. *He opened their underſtandings that they might underſtand the Scriptures, and ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead,* &c. *verſ.* 50, 51. *And he led them as far as* Bethany, *and he lift up his hands and bleſſed them; and it came to paſs, whilſt he bleſſed them, he was departed*

parted from them, and was carried up into Heaven. The ſame *He* that ſuffered on the Croſs, and aroſe from the dead, and appeared to his Diſciples, and ſhewed them his hands and his feet, was carried up into Heaven. This *He* cannot intend the Spirit or Power that was in him, becauſe that was not, neither could it be put to death; neither can the Heaven here ſpoke of, intend the hearts of his Diſciples, as it is by ſome imagined, becauſe 'tis ſaid when he aſcended, he was departed from them: *It is expedient for you*, ſaith our dear Lord, *that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him*, Joh. 16. 7. Obſerve from hence by the way, that the Spirit, or bleſſed Comforter (which the Saints alone do receive) cannot be the Saviour and Mediator; the one is the giver, and the other is the gift; the one is preſent, when the other is abſent.

But further, To prove our Lord Jeſus is aſcended into Heaven, and hath an abſolute real outward exiſtence in glory above at the Father's right hand; ſee *Acts.* 1.9,10,11. Moreover, when the Lord Jeſus appeared to *Paul* at the time of his convertion, ſaying, *Saul, Saul, Why perſecuteſt thou me?* *Saul* replyed, *Who art thou, Lord?* The Anſwer is, *I am Jeſus of Nazareth.* 'Tis evident this

this was after the Aſcenſion of our Saviour. May we not conclude all ſuch to be liars that do affirm, and teſtifie, That the true Jeſus is only Light and Spirit within, and hath no outward glorified being, or exiſtence in the Kingdom of his Father, or glory above? *I am* (ſaid he) *Jeſus of Nazareth*: he is the ſame he was. Jeſus of Nazareth we know was that holy and bleſſed Man that was born of the Virgin: *This Man* (ſaith the Author to the *Hebrews*) *after he had offered one Sacrifice for Sin, for ever ſate down on the right hand of God*, Heb. 10. 12. If Jeſus Chriſt continues a Man for ever, then he hath a body of fleſh and bone for ever; unleſs it can be proved, That Man can exiſt and have a being without fleſh and bone; which, I ſuppoſe, all will conclude is impoſſible. See *Heb.7.24. But this man, becauſe he continueth for ever, hath an unchangeable Prieſthood.* And *Heb. 9. 24. Chriſt is not entered into the holy place made with hands, but into Heaven it ſelf, now to appear in the preſence of God for us:* And *verſ.* 28. *And unto them, that look for him, ſhall he appear the ſecond time without ſin unto Salvation. He that ſhall come will come, and will not tarry*, Rom.10.37. *Even ſo, Come, Lord Jeſus, Come quickly*, Rev.22.20.

In the next place, *You bid me beware leſt*

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at any time I open my mouth against the true Light, which lighteth every man that cometh into the World, for it is the pure Principle that is owned by the scorned, called Quakers, *and ought to be owned by me also.*

Answ. The Word, considered as Creator, by whom all things were made, is the true Light which lighteth every man that cometh into the World: and God forbid that ever I should open my mouth against him: But He, the Word, considered as made Flesh, or the true *Emannel*, I am sure you have too much opened your mouth against. I do understand the Principle of the *Quakers*, concerning the Light within, very well; the impurity and vileness of which Principle, I have briefly, and mayyet further make appear.

They do affirm, *The Light which is in every man is Christ, and that it is a Saving Light.*

There is a great difference between the Essence, or body of the Sun, and its Beams: for though the created Sun, by its Rayes and glorious Beams, doth give Light to all, save those who are blind, yet is not the Essence or body of the Sun in them. So, and in like manner, though the Word considered as aforesaid, be the true Light which lighteth every man that cometh into the World, yet is

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be not essentially in their hearts. You must learn better to distinguish between an essence and an influence; or the body and beam of Light which floweth from the body: for want of a right distinction upon this account, the understanding of the weak is confounded. Now I do own, and readily grant, That every man that cometh into the World, is lighted by the Word, or glorious Creator, as I have shewed, yet is it not a saving Light, or a light flowing from the Word, considered as Mediator, because it doth not teach, or reveal unto Heathens, (who have no other help or Light but that) any thing of a crucified Saviour. And the Apostle clearly sheweth That the Mystery of the Gospel was hid from the *Gentiles*, until the fulness of time came that Christ suffered, and the Gospel was published: But again, Unbelievers and Worldly-men, cannot receive the Spirit of Jesus Christ, which is the Comforter: our Lord Jesus himself doth assert it, *Joh.* 14. 17. he doth not dwell in the hearts of Reprobates. The Apostle to the *Corinthians*, 2 Cor. 13. 5. sheweth evidently, *if any man have not the Spirit of Christ, the same is none of his*, see Rom. 8. 9. And that there be many who are not his, or such who belong not to Christ, I think none will deny.

But again, as touching the Principle of the *Quakers* concerning the Light within: they do not only say it is a Light of Christ, but that this Light which is in all, is the Christ, as I could make appear from their own mouths and Pens, not only an operation of his Spirit, but really he (*viz.*) the Operator, Saviour and Redeemer; and that it will not only teach and reveal unto man (without the help and teachings of the holy Scriptures) the Lord Jesus Christ, who, once on the Cross, died and was Crucified, to atone and make peace, and appease the wrath of God for poor Sinners; but that this Light within is the Saviour and Redeemer, which in his People doth spiritually atone, make peace, and satisfie the Justice of God; and that we are redeemed, cleansed from all sin, justified and reconciled to God by the operation of this Light, or Christ within; Not only that it is a cause, but the alone only chief and procuring cause, without having respect to the Sacrifice of Christ's crucified Body which was nailed to the Cross, and that Christ in the outward in his death and sufferings was but only a Patern or Example of that which must be wrought over again in us: though some of them, I do confess, have been pleased to say, That Christ's death and suffering without

upon

upon the Croſs, was more than a Patern or Exemplar, for they ſay he did put an end thereby to the Types and Shadows of the Ceremonial Law, &c. but not that he reconciled us thereby, and ſatisfied the Juſtice of God, and that through his Righteouſneſs and Merits imputed unto us in believing, we ſtand acquitted, and ſhall be ſaved; but contrariwiſe it is affirmed, That every one that comes to be juſtified, muſt come to witneſs the ſame inherent holineſs and perfection that was in our Lord Jeſus Chriſt, and in that perfect Obedience of theirs, by following the teachings of the Light of their own Conſciences, or Chriſt within, they place their hope, faith, and dependance: and thus they ſeem not to be beholding to the Man *Chriſt Jeſus*, nor need his interceſſion, who poured forth his blood without the gate of *Jeruſalem*, to waſh and cleanſe our Souls, as the vertue thereof is applyed by Faith unto our Conſciences: for, where the Scripture ſpeaks of God being reconciled unto us, and of our Salvation and remiſſion of ſins, it is plainly held forth being done already for us by Chriſt's death and ſuffering without, and as being done and compleated by that one Offering of his; though I confeſs, as I have told thee, we receive not the benefit of it, till by the help of the Spirit

we are made able to apply it to our Souls; which application of Christ's blood doth work that change in the Soul, which I have mentioned already to you about Conversion. That this is according to the Doctrine of the holy Apostles; see these Scriptures, *Rom.* 3. 24, 25, 26, 27. *Acts* 4. 12. *Rom.* 5. 10. *For when we were enemies, we were reconciled to God by the death of his Son,* 2 Cor. 5. 18. Heb. 10. 14. Heb. 9. 14. & vers. 25, 26, 28. Now how contrary this Doctrine is to the principles of those People called *Quakers*, may appear to you, were you not too much given up to blindness: And Godforbid, that ever I should own their Principle of the *Light in all*, that doth so clearly tend to the razing out the grand Fundamentals of the Gospel.

You bid me, *Come out of my beggarly Elements, and turn to the Light within, and believe in it, and 'twill certainly take away my sins.*

Answ. Dare you call Faith in the Lord Jesus Christ, and Obedience to him who hath wrought Redemption and Salvation for me, and revealed this by his Word and Spirit, and work'd it in me, beggarly Elements? Shall those holy Appointments of Jesus Christ (namely) Baptism and the Supper of our Lord, be denyed by thee, and condemned

demned as beggarly Elements? Was not our Lord Jesus himself baptized in Water, notwithstanding he had so much of the holy Spirit in him? and was not *Paul* and *Cornelius* (though they had the Spirit in such a wonderful manner) baptized in Water? And did not all the Primitive Saints walk in that Order and Communion that is owned by me and my Brethren of the baptized Churches? And were not the Saints commended for owning and holding the Ordinances as they were once delivered unto them, and would you have me leave the footsteps of the Flock, to walk in your by-path? God forbid.

Those Ordinances that you call *beggarly Elements*, have been made rich, sweet, and glorious Appointments and Ordinances to my Soul. Indeed 'tis no marvel if you deny the *Sign* who do deny him who is thereby *signified*; you denying the Substance (*viz.*) a crucified Christ, I see you are naturally led to deny that which doth so clearly shadow him forth: but *under his shadow I have* (with the Spouse) *sate down, and his fruit is*, and hath been, *sweet unto my taste*; And therefore do I write unto you, that *you might have fellowship with us*: for in some measure we can say, *through Grace, our fellowship is with the Father, and with his Son Jesus Christ.* Praises

and Halilujah to God for ever, who hath given us that witneſs in our ſelves, of which thou ſpeakeſt, that we can experience the Power of Chriſt's Spirit riſen in us for our Sanctification and Renovation, as well as Chriſt was raiſed from the dead for our Juſtification. Thou boaſteſt of the kernel, as if thou hadſt found it without the ſhell: be not miſtaken, the Power and the Form, the Sign, and that which is thereby ſignified, God hath joyned together. I grant a Perſon may find the Shell, and have no kernel in it; have a form of Godlineſs, but deny the Power: but rare is it to find the kernel without the ſhell: *If they are aſhamed of all they have done* (ſaith the Lord) *ſhew them the form of my houſe*, Ezek. 43. 11. *The Lord added to the Church daily ſuch as ſhould be ſaved*, Acts 2. 47. *and they continued ſtedfaſtly in the Apoſtles Doctrine and fellowſhip, and in breaking of Bread, and in Prayers*, verſ. 42.

But leſt I ſhould be too large: I ſhall haſten to the reſt of your Letter, in which you repeat ſome of my words, which were in that former Letter I wrote unto you, which are as followeth:

Thou ſayeſt, *Sure I am, that thoſe Perſons who deny the Man Chriſt Jeſus, to have wrought Salvation for them, have no Salvation*

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at all; and if they repent not of their evil, shall one day be set amongst the Goats, and not amongst the Sheep of Christ. That is very true, Brother, but art not thou one of them that deny the Man Christ Jesus, whom John *saw* clothed with *a garment down to the feet, and girt about the paps with a golden girdle,* &c. *by the same Spirit the pure in heart see God; for Christ is the true God and everlasting Life; but to know Christ after the Flesh, which thou and multitudes aim at. The Apostle saith, Though* I have known Christ after the flesh, yet from henceforth I know him so no more. *Indeed those that cry up carnal things for Ordinances may stand amongst the Goats.*

Answ. 'Tis true, I did say that such who deny the Man Christ Jesus, to have wrought Salvation for them, have no Salvation at all; and is it any more than the Apostle *Peter* speaketh, 2 *Pet.* 2. 1, 2. *Those false Prophets who privily bring in damnable Heresies, even denying the Lord that bought them* (he doth affirm) *do bring upon themselves swift destruction,* &c. I charge none in particular; and would to God there were none in *England* guilty herein; but why do you conclude or think that I do deny the Man Christ Jesus, that *John* saw, who was clothed in garments down to his feet? &c. I do believe that he

which St. *John* saw in that Vision, was the Lord Jesus, yea, the Man Christ Jesus; and I do not deny, but have laboured to prove that he is the true God, and yet truly Man. *This Man* (saith the Author to the *Hebrews*) *because he continueth for ever, hath an unchangeable Priesthood*, Heb. 7. 24. And then again in the tenth Chapter, *But this Man after he had offered one Sacrifice for sins for ever, sate down on the right hand of God*, Heb. 10. 12. Had he not been Man, how could he have died? For, observe, *Rev.* 1. 18. *I am he that liveth and was dead, and behold I am alive for evermore*, &c. The self same *He*, that visionally did appear to *John*, once was dead; but so it cannot be said of the Light or Power that was in him, and therefore here you are again at a loss.

But you bring *Paul*'s words, 2 *Cor.* 5. 16. as an Objection against what we affirm concerning Jesus Christ, *Though I have known Christ after the flesh, yet from henceforth know I him so no more.* Do you suppose that the Apostle meaneth by these words and expressions, that he once knew Christ a Man consisting of flesh and bone, but now he knew him so no more, and that now he was not a Man, but only a Spirit and Light within? — *Sister*, you are a very bad expounder of the

the Scriptures, if this be it that you would have; for obſerve, with care, what the Apoſtle in the former part of the ſame *verſe* doth aſſert, he ſpeaks the very ſame of Man that he ſpeaks of Chriſt, *Wherefore henceforth we know no man after the fleſh; yea, though we have known Chriſt after the fleſh, yet now we henceforth know him ſo no more.* Do you ſuppoſe the Apoſtle knew no man to conſiſt of fleſh and bone? For, as he, and other Saints, did not know Chriſt after the fleſh, ſo they knew no Man after the fleſh; therefore it is evident you wreſt the words of the Apoſtle. And becauſe I perceive you, and others alſo, are found abuſing this Text, and miſſing the true ſenſe, and main drift and intention of the Apoſtle therein, I ſhall indeavour to help your underſtandings, in opening and explaining this place of holy Scripture, which ſo many ſtumble at; And in the firſt place, it may not be amiſs if you obſerve what the Apoſtle in *Rom.* 3. 1, 2. and in other places, doth declare of the great advantages *Iſrael*, after the fleſh, had over the *Gentiles*; and yet alſo ſheweth us, That they of themſelves were no better than others, but that both *Jews* and *Gentiles* were all under ſin; and here in this 2 *Cor.* 5. he ſhews us that all were dead, and *thoſe Chriſt died for, that they which henceforth*

forth live, might not live unto themselves, but unto him that died for them, and rose again: and manifest and clear it is by the holy Scriptures, That the Lord Jesus was given for the Salvation of the *Gentiles* as well as the *Jews*, though for a time there was a limitation as to the Ministration of the Gospel respecting the *Gentiles*, Matth. 10. 6. yet since the death of Christ *the Partition Wall being broken down*, *Ephes.* 2. 11, 12. The Apostle doth make appear, that the *Gentile*-Believers were in as good a condition, and in the like capacity with the *Jews*, Gal. 6. 15. and therefore doth affirm, That *henceforth he knew no man after the flesh*; that is, he esteems those of the Circumcision, and those of the Uncircumcision alike in Christ Jesus.

Now the word *knew* or *to know* hath various acceptations; but here, I understand, it doth hold forth to esteem, regard, allow, or to approve of by way of preference; and so the word is taken, 1 *Thess.* 5. 12. *Rom.* 7. 15. *Psal.* 1. 6. & 31. 7. 1 *Cor.* 8. 3. And as God's knowledge of us doth imply his approbation, 2 *Tim.* 1. 19. So his not knowing the wicked doth hold forth his rejection of them, *Matth.* 7. 23. & *chap.* 25. 12. *Job.* 9. 21. *Know I no man after the flesh*, by *after the flesh* is meant the Seed of *Abraham*,

him, by natural generation who ſeemed to have a confidence in the fleſh, and boaſted they *had Abraham for their Father*, concluding (it is like) from thence, that God alſo was their Father, not underſtanding *that the Children of the fleſh were not counted for the Seed*, Gal. 3. 29. —— *Henceforth*, that is, ſince the death of Chriſt, as in the verſes going before; and from thence it is, that he grounds this Argument, *wherefore henceforth know we no man after the fleſh*, God made a difference before, as *Acts* 10. 11. & 11, 2, 3. & *Acts* 15. 9. but now it is otherwiſe.

Again, he alſo makes an inſtance of Chriſt himſelf, who came of that ſame ſtock and lineage, *Rom.* 9. 5. that henceforth he knew Chriſt no more with that difference and diſtinction, he having by his death compleated the work he came to do, he had put an end to that former diſpenſation, *Old things are done away, and all things are become new:* If the Lord pleaſe to open your eyes, you may ſee this to be the mind of the Spirit, and intention of the Apoſtle, and not that which you would infer from thence.

As touching what you ſpeak concerning carnal Ordinances, you ſpeak you know not what, you call that carnal and outward, which Chriſt and Saints call Spiritual; you have

have cauſe to bluſh and be aſhamed for calling any of the holy Ordinances and Appointments of Chriſt, low and carnal things. I have ſpoken of the Spiritualneſs of them already, and therefore ſhall proceed to the next thing, you ſpeak of, *Smiting of my fellow Servant*, take heed leſt you your ſelf ſhould therein be guilty. I would not ſmite ſuch whom Chriſt ſmiteth not; and my purpoſe is to heal ſuch whom Satan hath ſmitten and wounded.

You ask me, *Whether I am one of the Gazers that look for Chriſt's Perſonal Reign, you ſay the eyes of all ſuch are blind, for Chriſt is come.*

Anſw. Some of thoſe Gazers and Waiters was *Paul*, *Peter*, and *John*; yea, all the Primitive Saints: for though Chriſt was come in Spirit to them, as gloriouſly as he is come to any now, yet they waited (as I have already proved) for Chriſt's coming from Heaven; do you think they were all blind?

I ſhall proceed to that which remains of your Letter: theſe are your words, (*viz.*)

Thou ſayeſt, *Chriſt's Sheep hear his voice and follow him, and have reſpect to all his Commands. Theſe are the ſayings of Chriſt; but I queſtion, whether ever any Baptiſt did hear his voice, or did follow him: be not offended, for*

doth

doth not the Scripture say, That he that names the Name of Christ must depart from iniquity, than he indeed that calls upon the Name of the Lord shall be saved, and how shall they call upon Christ the Light within, of whom they have not believed; and how shall they believe on him, Christ the Word, near in their hearts, of whom they have not heard; and how shall they hear without a true Preacher to turn them to the Light within, and how shall they Preach, except they are sent to turn people from darkness to Light: and surely, Brother, that Prophet which Moses *said, God would raise up whom we should hear in all things, he preaches in our hearts, and we hear his voice and follow him.*

Answ. These are the words of your Letter, and I shall Answer you; but first of all I cannot but take notice, what a sad judging and censorious Spirit you are of: I thought, Sister, you durst not have spoken after this manner; do you think that none of the Baptists did ever hear Christ's voice and follow him, surely you may conclude, that some of them did; for the Primitive Saints were baptized in Water, and so might as well be called Baptist's as any now; and yet they, I do suppose, you think did hear Christ's voice and follow him: but do you judge, that none of the Baptists now do depart from iniquity,

doubt-

doubtleſs you may have ground to conclude, That ſome of them are as holy Men and Women as any are amongſt you, though they do not look to be juſtified by their own inherent holineſs: We do not believe 'tis poſſible to attain to ſuch a degree of perfection as to be as pure from ſin as our Lord Jeſus Chriſt was, we ſee there is need to pray as our Lord hath taught, *Forgive us our treſpaſſes*, and that we have need of Chriſt's Interceſſion for us, it wounds and grieves us, becauſe we are attended with ſuch a body of ſin and death, we find a continual need of a ſupply of Grace, we find, *when we would do good, evil is preſent with us*; if you have no evil thoughts, nor no need to pray, *Forgive us our ſins*; nor of Chriſt's Interceſſion, that you have all ſtrength and no weakneſs, all light and no darkneſs; that you are perfect, not only in part, but alſo in the higheſt degree, and *know as you are known*, having no defect in your underſtandings; if theſe things be ſo, you do excel any of the Baptiſts, but I fear there are evil thoughts, weakneſſes, & defects in the beſt of you; and if ſo, you muſt go to the perfect righteouſneſs of another (*viz.*) the Lord Jeſus Chriſt of neceſſity, or elſe you are undone for ever, notwithſtanding all your holineſs, which you, above others, make your boaſt of.

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You ſpeak of calling on the Name of the Lord. I know not what ſuch ſhould call upon the Name of the Lord for, that are ſo perfect, as ſome *Quakers* ſay they are: if they have need of any thing, if they are not taken up into the fruition of God, they are ſhort of that glorious eſtate of perfection, of which they ſpeak.

But again, you ſay, *How ſhall they call upon him on whom they have not believed? and how ſhall they believe on him, Chriſt the Word near in their hearts, whom they have not heard? and how ſhall they hear without a true Teacher to turn them to the Light within?* Siſter, you make ſtrange reading of the Scripture, there are no ſuch ſayings in all the Book of God. I obſerve one thing, and that is this, you conclude that the very work of a true Preacher is to exhort people to turn to the Light within. I ſhall, in the firſt place, make this appear to the contrary, and do affirm, That none of the true Goſpel-Preachers did ever teach ſuch a Doctrine as this is, which you ſpeak of, and which the *Quakers* preach (namely) bid the People turn to the Light within. I have carefully examined the Scriptures upon this account, and I find *David* charging and counſelling his Son *Solomon* to *walk in the wayes of God, and to keep his Statutes and Commandments,*

commandments, as they were written in the Law of Moſes, 1 Kings 2. 3. and in Pſal. 119. 9. 'tis written, *Wherewith ſhall a young man cleanſe his way?* the Anſwer and direction is, *by taking heed thereto, according to thy Word*: 'Tis not ſaid, by turning to the Light within: *Now are you clean* (ſaith Chriſt) *through the Word which I have ſpoken to you.* Chriſt directs his Spouſe to go forth by *the footſteps of the Flock*, not to look to the Light within, *Cant.* 1. 8. but to go forth and tread in the ſame ſteps that the Saints and faithful Children of God walked in, in former times. The Prophet *Jeremiah* alſo doth not Preach the Doctrine which *Quakers* do, turn to the Light within, but bids them, *Stand in the Wayes, and ask for the old Paths which is the good Way, and walk therein*, Jer. 6. 16. and *they ſhall find reſt for their Souls.* Moreover, *Iſaiah* that Evangelical Prophet, and glorious Preacher of God's mind and counſel to the Children of Men, when he came to underſtand, that the People would ſeek to Deceivers, and lying Spirits, though they might cry up Light and Power never ſo much to be in them, he ſtraitway ſends us *To the Law and to the Teſtimony, if they ſpeak not according to this Word, 'tis becauſe there is no light in them*, Iſa. 8. 20. he doth not direct to the Light within, but to

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the *Law and Teſtimony*. Alſo the Prophet *Malachi* commands and counſels the People *to remember the Law of Moſes commanded him in Horeb*, Mal. 4. 4.

But again, when all the People flocked to *John Baptiſt*, who was a great and glorious Preacher, yea, choſen and ſent of God, if ever any were; and when they cryed out, *What ſhall we do?* he did not command them to turn to the Light within: but contrariwiſe, pointed to Chriſt without him, whom the Spirit deſcended and did reſt upon.

You ſay, *How ſhall they believe without a true Preacher, to turn them to the Light within?*

Now, *Siſter*, you may ſee, that none of thoſe true Preachers did preach any ſuch Doctrine. But to go on, let us ſee whether Chriſt or his Apoſtles, which he choſe and ſent forth as the great Miniſters and Embaſſadours of the Goſpel, did ever give ſuch counſel unto men, or publiſh ſuch a Doctrine to the world, *viz.* Turn to the Light within. Pray obſerve the Anſwer to the young man that came running to him, asking him, *What he muſt do to inherit eternal life?* Chriſt ſent him preſently to the Scripture, to ſee what he read there, and bad him, *Sell that which he had, and give it to the poor, and follow him, and he ſhould have trea-*

ſure in Heaven: and not one word of turning to the Light within. Alſo the Lord Jeſus Chriſt doth not bid the *Jews* look within, *but ſearch the Scriptures*, Joh. 5. 39.

But to proceed, Let us ſee what counſel the Apoſtle *Peter* gave to thoſe *Jews* that *were pricked in their hearts*, Acts 2. 37. who cryed out, *What ſhall we do?* he doth not exhort them to mind the Light which was in their Conſciences, and turn to that, and believe in that: but, ſaid he, *Repent and be baptized every one of you for the remiſſion of ſins, and you ſhall receive the gift of the Holy Ghoſt*, &c.

I ſhall only mention one paſſage more upon this account, and that is concerning the Preaching of *Paul* and *Silas* to the trembling Jaylor, who thought the Priſoners had been fled: *Sirs* (ſaid he) *What muſt I do to be ſaved? Acts* 16. 30. they forthwith direct him what he ſhould do, but not to turn to the Light within, but to *believe on the Lord Jeſus Chriſt*; that was the Doctrine theſe true Miniſters and Servants of God preached to this poor Jaylor, and thoſe that were in his houſe; the way to be ſaved, is not to *do this* and *thou ſhalt live*, or be obedient to the Law or Light in thy heart, but *believe on the Lord Jeſus Chriſt*, roul thy Soul upon him, apply the virtue of his Blood and Merits, and obtain

tain, through precious Faith, his perfect and compleat Righteousness, and thou shalt be saved.

And thus you may clearly perceive, That these Preachers of, and to the Light in all, do publish to the World such a Doctrine, and give such counsel and directions to poor Sinners, that never was preached by the Prophets, *John Baptist*, Christ, nor his Apostles; That God in Man hath placed a Light, or given a Guide within, to lead all men to eternal life, and that alone men are to turn to, and look to that for Life and Salvation, and that no other means, rule or guide man doth need, or ought to have respect unto, or look after.

Object. To this I know some of your judgment have replyed, *That the drift and tendency of all the Teachings and Directions of the holy Men of God, Christ and the Apostles, was to turn People from Darkness to the Light, to the knowledge of God, and Christ, which is Spiritual, and therefore within:* For, *What may be known of God is manifest within*, Rom. 1. And *Paul* said, *God who commanded the Light to shine out of darkness, hath shined in our hearts, &c.* 2 Cor. 4.

Answ. To this we Answer, First, by Concession. Who doth deny that holy Men did in all their preaching, endeavour to turn men

an women from darkneſs to the light, to leave their ſins, to turn from all their wicked abominations, and unfruitful works of darkneſs, and to turn to God and Chriſt, and to imbrace the Goſpel? But was this God, Chriſt and Goſpel, hid in their hearts? or, do thoſe Scriptures hold forth, that the Apoſtles did ſend them thither to find the will and mind of God? did they bid them look within? for therein the Controverſie doth conſiſt: Becauſe thoſe, who are truly converted, have the Spirit of Chriſt in them, and ſo come to ſee and behold the ſhining forth of the glorious Light of the Goſpel in their hearts, doth it follow, that *that Light* was hid in them before, or that the ſaving Light of Chriſt is in the hearts of carnal and unconverted men? or becauſe 'tis ſaid they turned to the Light; do you ſuppoſe it muſt needs intend and ſignifie the Light within which you ſpeak of? I know not why you ſhould ſo conclude, unleſs there was no other Light to turn unto, but what is in the heart of Men. Alas! before God ſent the Goſpel and commanded the Light to ſhine into their hearts, they were in darkneſs, and without God in the World.

But whereas it is objected, *Rom.* 1. *What may be known of God, is manifeſt in Men.* The Apoſtle ſpeaks there, of the knowledge of God

God as Creator; and what is required by God, according to the Law of the first Covenant; what may be known of God upon this account, is manifest in them by the visible things of the Creation and Light of their Consciences, or Law, which God hath implanted in their hearts: *Who having not the Law, are a Law unto themselves, shewing* (saith he) *the works of the Law written in their hearts*, &c. and thus men who are in the night of Darkness, of Heathenism and Unbelief, void utterly of the saving knowledge of the Gospel, and of a crucified Jesus, may have the Law or Light of the Moon to guide their paths, by which they are taught their Duty to God in Morals, but understand nothing of that glorious Mystery of the Gospel, of God's intent and eternal purpose in saving poor lost Man by the blood of Jesus Christ, which by the Sun, or glorious Ministration of the Gospel is revealed to us. For I ask you, or any amongst you, this Question; Whether that whatsoever may be known of our Lord Jesus Christ, or of a crucified Jesus that died without the Gates of *Jerusalem*, is taught unto Heathens and Infidels (that never heard the sound of the Gospel) by the Light within of which you speak? which if not, then whatsoever may be known of God

in Christ is not manifested in them. And this I further do affirm, That there is none amongst you, nor in the World, that can make appear, that ever any Heathen, Ethiopian, or Infidel, in any remote parts, that never heard the Scripture, nor any man speak of it to him, that had no extraordinary Miracles, or Revelation, that ever did attain meerly by that Light within, which all men have, to the knowledge of one Jesus of *Nazareth*, that was Crucified without the gates of *Jerusalem*; where lived that Heathen, Moor, or Infidel? I say, that meerly by the help and guidance of that Light within, which came to find out so much as the Name or historical knowledge of a crucified Jesus.

I have heard what some persons have affirmed, *viz. That they should have known all that they now know of Jesus Christ, and what he did and suffered, if the Scripture never had been written:* how to believe them I know not. But I shall only ask this one Question of such, and shall pass on: *viz.* What things and other Signs were those which Jesus did that are not written? See *Joh.* 20. 30. and *Chap.* 21. 25. If you say you know not, or 'tis not revealed to you; So in like manner, I say, you would have been as ignorant of all those things concerning Christ and his Sufferings

ings which are written, if you never had had the knowledge of the holy Scripture, notwithstanding the Light within.

In the next place you say, *Assuredly that Prophet which Moses said God would raise up, whom we must hear in all things; he preaches in our hearts, and we know his voice and follow him.*

Answ. Christ may speak by his Spirit, I do grant, in the heart of a Saint, as well as he doth by the written Word, yet never contrary to it: but I do deny, That the Light which is in all men, is *that great Prophet*, which *Moses* said, *God would raise up*, as you seem to imagine: Because it is expressly said by *Moses*, *That the Prophet which God would raise up, should be raised up of their Brethren, and also like* (saith he) *unto me*, Acts 3. 22. Now, how can this be said of the Light in all? Is that one of our Brethren? Or, is that like unto *Moses*? The Lord Jesus was made like unto us in all things, sin only excepted. Man had sinned, and therefore Jesus Christ, in Man's Nature, came forth to atone and make peace, and to satisfie the Justice of his Father. *The Chastisement of our Peace was upon him, and through his Stripes we are healed*, Isa. 53.

You ask me, *What I am the better, with others, for approaching into the Water? who hath required these things at our hands? for the things that are seen are carnal,* &c. And then you say, *That those who have the Spirit of Christ, do not bend to carnal Washing, but come to the answer of a good Conscience, and to the heavenly Manna.*

Answ. Could you not ask, What the Primitive Saints were the better? None of Christ's Ordinances are in vain: and much spiritual benefit many can experience thereby; And we know, and are assured, that the Lord hath required it at our hands: And may you not call outward Preaching, and outward Hearing, carnal things, as well as so to call Baptism and the Supper of our Lord? And why my *Sister* should say, *That they that have the Spirit of Christ do not bend to such Ordinances,* I know not, sith the Saints who had the Spirit in former times, did bend to them: And that you should call them by such reproachful Names, is a grief to me. Your slighting and despising the Precepts and Gospel-Institutions of Jesus Christ, may one day prove your Soul-wound and burden. What I mentioned concerning *Cornelius* his bending and submitting unto Water-Baptism, notwithstanding his high attainment of the Spirit,

Spirit, you have not in the leaſt weak-ned, nor laid down any thing that is like an Anſwer.

And now, as concerning the remaining part of your Letter; Some things are but Tautologies, repeating the ſame thing. You tell me, *That Chriſt is come*, and poſitively ſay and teſtifie, *That you look not for another*: which hath already been refuted, and your ignorance, with the reſt of thoſe of your perſwaſion, made manifeſt.

But to draw towards a Concluſion, I do, in the bowels of Jeſus Chriſt, intreat you to examine and prove theſe Lines by the writings of the holy Men of God, *Who ſpake as they were moved by the Holy Spirit*, and ponder ſo the paths of your feet that *all your wayes may be eſtabliſhed*; and ſee if you have not refuſed and forſaken the good way of the Lord, oppoſing that Doctrine which is according to Godlineſs; take heed leſt you are irrecoverably carried away with a new and ſtrange Doctrine, by the ſlight of men and craftineſs, *whereby they lie in wait to deceive*: *I* (as touching my ſelf) *do know on whom I have believed*; And do not think I ſhall lay down my head in ſorrow, (as you are pleaſed to ſignifie) if I proceed in the way I am in; for though I am outwardly decaying, and

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the time of my departure is at hand, yet am I, through the Grace of God, in ſome good meaſure aſſured, *That when the earthly houſe of this Tabernacle is diſſolved, I have a building of God, a houſe not made with hands, eternal in the Heavens,* 2 Cor. 5. 1, 2. I may ſay with holy *Job, Behold my witneſs is in Heaven, and my record is on high,* Job 16. 19. *I do know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth; and though after my skin worms deſtroy this body, yet in my fleſh ſhall I ſee God: whom I ſhall ſee for my ſelf, and mine eyes behold, and not for another, though my reins be conſumed in me,* Job. 19. 25, 26, 27. And that God who fed me all my life long unto this day, and hath refreſhed my Soul with the dews from above, and given me a place in his houſe, will take continual care of me, and cauſe my Soul to bring forth fruit in old Age, and be my God and my guide even until death.

And whatſoever you may ſuppoſe of the Way and Doctrine in which my Soul is (through the Grace of God) eſtabliſhed, and remains unmoveable: Yet, unto all my faithful Brethren, I have this to ſay, and teſtifie (with the Apoſtle) *That this is the true Grace of God in which you ſtand;* and

and there is no other Gospel nor Doctrine of Christ to be received, nor no other burden laid upon you by Christ, but what you have already: hold fast until he comes; *Be you faithful unto death, and you shall receive the crown of life.*

And all I have further to say to you, my dear Sister, is, only in tender love to exhort you to Repent, and turn to the Lord Jesus Christ, and give glory to him, before your feet *stumble upon the dark Mountains*; and while you look for Light, he turn it into the shadow of Death, and make it gross darkness. God waits long before he utterly gives up a People, or a particular Soul, to believe lies, to be snared, and fall so as never to rise any more.

If you refuse to hear me, I can but mourn and weep in secret for you; and however I may be judged and censured by any, I shall, in what I have done, have peace. This being all at present, I shall leave it to the blessing of God, and remain,

Your Affectionate Brother,

H. G.

POSTSCRIPT.

Christian Reader,

THE perilousnes of these last dayes are very great, and the danger of them appears every day more and more; those evil times which our Lord Jesus did foretel should come (in which false Christ's and false Prophets should arise and deceive many) we are brought forth in. The Devil knows his time is short, and therefore is in great rage, *Rev.* 12. laying about him (as I may say) with both hands; those Souls which he can't destroy by fleshly and carnal filthiness, and cursed debauchery, (which never abounded more in the World than it doth now) he labours to ruine and spoyl eternally by erroneous Opinions, blasphemous and damnable Heresies. And this let me add further, That the sins against the first Table, are as heinous and as abominable in the sight of God (if not more) than those against the

the Second; which may appear by that ſpeedy, ſwift, and ſevere execution of wrath and divine vengeance upon thoſe under the former diſpenſation, who were upon that account diſobedient and tranſgreſſors, *Levit.* 10. 1, 2. *Numb.* 15. 36. *Numb.* 16. 32, 35, 40, 1 *Sam.* 6. 19. 2 *Sam.* 6. 6, 7. And of all Hereſies, none are more dangerous and pernicious than thoſe which tend to the razing and deſtroying the foundation of Religion and Godlineſs; and therefore it is ſaid by the Prophet, *If the foundations be deſtroyed, what can the righteous do?* Pſal. 11. 3. Now the foundation upon which the true Chriſtian doth alone and wholly build, is the Lord Jeſus Chriſt. JEHOVAH hath laid in *Zion* for a foundation, a ſtone, a tryed ſtone, a precious corner-ſtone, *Iſa.* 28. 16. *For other foundation can no man lay, than that is laid, which is Jeſus Chriſt*, 1 Cor. 3. 11. yet how is this ſtone in theſe dayes (as well as he was in former times) ſet at nought, and diſſallowed by many, who take upon them to be builders, ſome wholly do diſown him; others in a myſterious manner lay him aſide; for, notwithſtanding their fair pretences of making him their pattern, yet the foundation upon which they build is quite another thing: And a third ſort there be who build upon him

but

but in part, and few they are by whom Jesus Christ is alone exalted, &c.

It is the great grief and trouble of my Soul, to see what new and strange Opinions are daily hatched and fomented by the Spirit of Errour and Delusion concerning Jesus Christ. Some deny his glorious Godhead, Deity, or Divine Nature; Others, though they do assert that Jesus Christ is the most high God, yet will they not grant that Jesus of *Nazareth*, that man who was born of the Virgin, is the Christ and very God, but rather (as thou mayst perceive by this precedent discourse) they absolutely affirm that that inward Light, Power, or Godhead, distinct and apart from the Human Nature or Body that was prepared for him, was the Christ; that is to say, the Spirit or the Anointing, and not HE who was therewith anointed. And what is this less than to deny the Lord who laid down his life, and was crucified to make peace, and reconcile us to the Father, &c.

Notwithstanding, somewhat hath already been spoken to refute this strange Doctrine, yet I am stirred up to add this after-word, hoping it may prove, through the blessing of the Almighty, for a further confirmation of the weak in the truth of the Gospel. That

which

which I intend to do, is, to prove and more clearly make appear, that Jesus Christ is truly Man, but more especially to shew that he (*viz.* Jesus of *Nazareth*) is the most high God.

First, That he is a Man, consider and weigh well these Scriptures that give to him that Appellation. The Prophet *Isaiah* calls him *a Man of sorrows*, Isa. 53. 3. The Apostle *Peter* calls him *a man approved of God*, see *Acts* 2.22. *Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by Miracles and Wonders*, &c. *John* the Baptist called him a Man, *Joh.* 1.30. *This is he of whom I said, after me cometh a MAN, &c.* The Apostle *Paul* calls him a Man, 1 *Tim.* 2. 5. *For there is one God, and one Mediator between God and Men, the MAN Christ Jesus*: And the Author to the *Hebrews*, in several places, calls him, a Man: see *Heb.* 7. 24. & 10. 12. *But this Man after he had offered one Sacrifice for sins for ever, sat down on the right hand of God.*

Secondly; as he is called a Man, so 'tis evident and plainly affirmed in Scripture that he was made flesh, *Joh.* 1.14. or did assume our Nature; *Forasmuch then as the Children are partakers of flesh and blood, he also himself likewise took part of the same*, Heb. 2. 14. com-

compare this with *verſ.* 16. *For verily, he took not on him the nature of Angels, but he took on him the ſeed of Abraham.* Moreover, the Apoſtle ſaith, *Rom.* 1. 3. *That he (viz.* Jeſus Chriſt) *was made of the ſeed of David according to the fleſh.* And *Gal.* 4. 4. the ſame Apoſtle affirms, That *God ſent forth his Son, made of a Woman,* &c. and from hence he is called *the Son of David,* and *the Off-ſpring of David,* &c. But to proceed;

Thirdly, The Scriptures ſayes, *He was made like unto us in all things, ſin only excepted:* he had the very form, ſhape, and faſhion of a man, *Phil.* 2. 8. That he was born of the Virgin, and laid in ſwadling clothes, and that he grew in ſtature or bigneſs (as others do) *Luke* 2. 52. That he was ſubject to hunger (and cold) *Matth.* 4. 2. and that ſome times he was found to mourn and weep, and at another time to rejoyce, and alſo that of ſome things he was ignorant, and that he was expoſed to temptation, *Matth.* 4. 1. *Heb.* 2. 18. and alſo unto the rage and fury of wicked men; that he was put to death, his ſide, the Scripture ſayes, was pierced, and that out of it came water and blood; that his feet and hands were nailed to the Croſs, and that he was buried, or laid in a new Sepulchre, and that he roſe from the dead. Now

'tis clear and undeniable, that all these things could not be said of him, were he not in very deed a man as we are, &c.

The next thing that I am to do, is to shew and make appear unto you from the holy Scripture, That this very man, *viz.* Jesus of *Nazareth*, though he is truly man, yet also he is the most high and eternal God, and that the Humane and Divine Nature make but one Christ, there being such a glorious, wonderful, and mysterious Union of the two Natures in one Person. And for the proof of this, observe the Answer of the Apostle *Peter* to the question our Saviour put forth, *Matth.* 16. 13. *Whom do men say, that I, the Son of man, am?* To which *Peter* answered, *vers.* 16. *Thou art CHRIST, the Son of the living God.* This Answer our Lord approved of, and therefore said, *Blessed art thou*, Simon Bar-jona; *for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.* And again, at another time, when Jesus asked his Disciples, whether they also would go away? *Simon Peter* answered him, *Lord, to whom shall we go? thou hast the words of eternal life; and we believe and are sure that thou art THAT CHRIST the Son of the living GOD.* And to this agrees the saying and Testimony of the Angel to *Mary*,

Luk. 2. 35.

Luk. 2. 36. *The holy Spirit ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee; therefore alſo that holy Thing which ſhall be born of thee, ſhall be called the Son of God.* It may not be amiſs alſo, if I mention the words of *Nathaniel*, Joh. 1. 4, 9. *Nathaniel anſwered and ſaid, Rabbi, Thou art the Son of God, thou art the King of Iſrael.*

And that I may further make this appear, that Jeſus of *Nazareth* is truly God, yea, the moſt high God, as is the Father, and of the ſame ſubſtance and eſſence, though diſtinguiſhed from the Father, as touching his perſonal ſubſiſtence: I ſhall lay down theſe following Arguments, taken from the holy Scriptures.

Firſt: Becauſe he hath that very name or application given unto him, See *Heb.* 1. 8. *But unto the Son, he ſaith, Thy Throne, O God, is for ever and ever:* compared with *Acts* 20. where the Apoſtle chargeth the Elders of the Church of *Epheſus*, to take heed unto themſelves, and to all the Flock, over which the holy Spirit had made them Overſeers, to feed the Church of God, which HE (obſerve) hath purchaſed with his own blood, *verſ.* 28. Now all men know, that he who gave himſelf for the Church, to purchaſe the Church, and to cleanſe and waſh the Church, was Jeſus Chriſt.

Object. But here it may be ſome will object and ſay, That this ſame name or appellation hath been given unto men, as we read concerning *Moſes*, Exod. 7. 1. *And the Lord ſaid unto* Moſes, *See, I have made thee a God unto* Pharaoh, *&c.* And ſo the Scriptures elſewhere ſpeak of the Rulers as Gods; *I ſaid ye are Gods, but ye ſhall die like Men.*

Anſw. 1. I do grant the name *God* hath been given to men upon the account of what thoſe Scriptures ſpeak; yet was that name or title never given to any man on earth, as it is given unto Jeſus Chriſt; for he is not only called God, but alſo the Mighty God. See *Iſa.* 9. 6. *For unto us a Child is born, unto us a Son is given, and the Government ſhall be upon his ſhoulders, and his name ſhall be called, Wonderful, Counſellor, the Mighty GOD, the Everlaſting Father, the Prince of Peace.* And as he is here called the Mighty God, ſo the Apoſtle *John* calls him the True God, 1 *Joh.* 5. 20. *And we know* (ſaith he) *that the Son of God is come, and hath given us an underſtanding, that we may know him that is true, and we are in him that is true, even in his Son Jeſus Chriſt.* This is the *true God*, and eternal life. And as he is called by this Apoſtle the true God, ſo *Jude* calls him *the only Wiſe God*, Jude 25. Yea, and the Apoſtle *Paul* calls

calls him, *Rom.* 9. 5. *God bleſſed for ever*; ſee and obſerve his expreſſions, *Whoſe are the Fathers, and of whom, as concerning the fleſh, Chriſt came, who is GOD bleſſed for ever. Amen.* Now where is any man, ſave Jeſus of *Nazareth*, only called the Mighty God, the True God, the only Wiſe God, and God bleſſed for ever? And how dares any man (theſe Scriptures being conſidered) deny the glorious Deity of our Lord Jeſus Chriſt? But,

2. He that made the World, muſt needs be Eternal God: for none could do that but God alone. 'Tis ridiculous and moſt abſurd to think the Creature could make it ſelf before it ſelf was. God, upon the account of his infinite Power and Wiſdom in creating the the World, expoſtulateth and reaſoneth with his People, glorying (if I may ſo ſay) in the greatneſs of his Power, and Majeſty, and unwordable Eſſence, proving that way his dreadful Godhead, *Iſa.* 40. *and all the Gods of the Nations to be but Idols.* And now that Jeſus Chriſt made and created the World, ſee the firſt of *John*, *verſ.* 1. *In the beginning was the Word, and the Word was with God, and the Word was God*, verſ. 3. *All things were made by him*, &c. Now compare this with the 14th verſe, *And the Word was made Fleſh, and dwelt among us, and we beheld his glory as the*

glory of the only begotten of the Father, full of grace and truth: Reade the next *verſe*, and you may ſee that this was he that *John* bear witneſs of, to be the true Chriſt. But again, reade *Col.* 2. 16. *For by him* (ſaith *Paul*) *were all things created that are in heaven, and that are in earth, viſible and inviſible.* If you would know who this is, you may ſee, if you pleaſe to mind, *verſ.* 14. 'tis he, *who hath purchaſed remiſſion of ſins for us through his blood*; and 18 verſe, *'Tis he who is the head of the body, the Church, who is the beginning, the firſt born from the dead*, &c. compare this with *Heb.* 2. 10. *And thou Lord in the beginning haſt laid the foundation of the earth, and the heavens are the works of thy hands.* That he ſpeaks of the Son, 'tis evident, ſee the whole *Chapter*; the main drift of the Author, is to ſet forth the glorious Deity and Godhead of Jeſus Chriſt. But I muſt haſten to the next Argument, and that is this;

3. He that upholdeth all things that are made, muſt needs be God: but that Jeſus Chriſt doth uphold and preſerve all the whole Creation, ſee *Heb.* 1. 3. *Who being the brightneſs of his Glory and the expreſs image of his Perſon, and upholding* (obſerve) *all things by the word of his Power, when he had by himſelf purged our ſins, ſate down on the right hand*

hand of the Majesty on High. This agrees with *Col.* 1. 17. *And he is before all things, and by him all things consist.*

4. He that knoweth all things, before it cometh to pass, must be God; such knowledge is too wonderful for us, *Psal.* 139. In several places of Scripture you may see how the Almighty doth prove his glorious Being and Godhead by his Omniscience, *Job* 38. 1, 2, 4, 5, 19, 20, 33, 39. *Psal.* 4. 10. *Job* 36. 4, 5, 6, &c. And that our Lord Jesus Christ knoweth all things, see *John* 21. 17. they are the words of *Simon Peter*; *And he said unto him, Lord, THOU KNOWEST all things, thou Knowest that I love thee.* Moreover, 'tis said, *Joh.* 2. 24, 25. That *Jesus did not commit himself unto them, because he Knew all men: And needed not that any should Testifie of Man, for he knew what was in man.* And in another place it is said, That Jesus Knew from the beginning who they were that believed not, and who should betray him, *Joh.* 6. 64. What more clearly tends to prove his blessed Deity, than his Omniscience.

5. I shall yet add another Argument further to evince this glorious truth (which doth hang or depend upon the precedent Reason) *viz.* He that searcheth the heart, must of necessity be acknowledged and owned to be the

Almighty and Eternal God: for who knoweth the heart ſave that infinite Majeſty that formed the Spirit of Man that is in him. *The heart is deceitful above all things, and deſperately wicked,* ſaith the Prophet, *Jer.* 17. 9. *who can know it? I, the LORD, ſearch the heart, and try the reins,* verſ. 10. As if the Lord ſhould ſay, There is none, ſave my ſelf, knoweth, or can know it. And now that the Lord Jeſus Chriſt who died for our ſins, doth ſearch the heart and the reins, he himſelf doth aſſert it, *Rev.* 2. 23. *I will kill her Children with death* (ſpeaking of the woman *Jezebel*) *and all the Churches ſhall know that I am HE which ſearcheth the reins and the heart, and I will give unto every one of you according as his works ſhall be* &c.

6. He that is the firſt and the laſt, muſt needs be the Everlaſting God: for from this very ground and conſideration, the Lord doth argue or reaſon with his People, to ſhew and make appear there is no other God beſides himſelf, *Iſa.* 44. 6. *I am the firſt, and I am the laſt, and beſides me there is no God:* compared with *Chap.* 48. 12. *Hearken unto me, O Jacob, and Iſrael my called: I am he, I am the firſt and I am the laſt,* &c. And that the ſame is ſaid of the Lord Jeſus Chriſt, reade *Rev.* 2. 8. *I am Alpha and Omega, the beginning*

ginning and the ending, which is, and which was, and which is to come, the Almighty. Also *verſ.* 17. *And when I ſaw him* (ſaith *John*) *I fell at his feet, and he laid his right hand upon me, ſaying,* (pray obſerve it) *I am the firſt, and the laſt.* But may be ſome will ſay, Who is this? Was this Jeſus of *Nazareth* that was crucified? for that you are to prove, *&c.* Read the very next words, and you may ſee who it is, *I am HE that liveth and was dead, and behold I am alive for evermore.* Let ſuch fear and be troubled (when they reade this and ſuch like Scriptures) who deny the Godhead of the Lord Jeſus, or do affirm that Perſon, or Man, was not the Chriſt and Son of the Higheſt (who was ſlain upon the Croſs) for, what doth more clearly prove the marvellous and myſterious Union of the Humane and the Divine Nature in one Perſon, than theſe Scriptures and Arguments which have been mentioned.

7. I argue again yet further; he is the moſt high God, unto whom ſpiritual Worſhip, or Divine Adoration doth appertain or belong: and that this belongs unto the Lord Jeſus Chriſt, ſee *Matth.* 8. 2. & *chap.* 28. 17. *Luk.* 24. 52. *Joh.* 9. 38. Nay further, 'tis ſaid, *Heb.* 1. 6. *And again, when he bringeth in his firſt begotten into the World, he ſaith,*

And

And let all the Angels of God Worship him. At the Name of JESUS, saith the Apostle *Phil.* 2. 10. *every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is* LORD, *to the glory of God the Father.*

8. He who hath power to forgive sins, or to pardon all iniquity (which may be forgiven unto men) is God: but that Jesus Christ hath such power is evident, *Matth.* 9. 1, 2, 3, 4, 5, 6. *And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?* vers. 4. *For whether is easier to say, Thy sins are forgiven thee, or to say, Arise and walk?* vers. 5. *But that ye may know the Son of Man hath power on earth to forgive sins,* &c. compare this with *Mark* 2. 5, 6, 7. *Luk.* 5. 21.

9. He to whom the Saints ought to pray, is the most High God; but that the Saints do and ought to pray and call on the name of the Lord Jesus, it is very clear, *Acts* 9. 14. *Rom.* 10. 9, 10, 11, 12. 1 *Cor.* 1. 2.

10. He that hath power to give the holy Spirit, and the saving Graces thereof, is God: but that Jesus Christ hath power to baptize with the Spirit, or to give the holy Spirit, and all the heavenly Gifts and Graces thereof, See these Scriptures, *Matth.* 3. 11. *Mark* 1. 4. *Ephes.* 4. 8, 9, 10, 11.

11. He

11. He that was in the form of God, and thought it no robbery to be equal with God, and whom the Scriptures call God's fellow, muſt needs be the Eternal God: now that this is ſaid of Jeſus Chriſt, is evident, *Phil.* 2. 6, 7. *Zech.* 13. 7.

12. But yet once again; He who had power to lay down his life, and alſo to raiſe it up again, muſt needs be God: but that Jeſus Chriſt doth ſo affirm, ſee *Joh.* 2. 19. *Joh.* 10. 18.

13. He who is the Object, Author, and Finiſher of the true Believers Faith, is God Eternal, bleſſed for ever, Amen: but that Jeſus Chriſt is the Object, Author, and Finiſher of the Believers Faith; ſee *Joh.* 14. 1. *Ye believe in God, believe alſo in me,* Joh. 9. 35. *Heb.* 12. 2.

14. He who can by his own Name, proper Power and Authority, give power unto others to become the Sons of God, muſt needs be God himſelf: but that Chriſt doth, and can do this, is evident, *Joh.* 1. 11. *He came unto his own, and his own received him not: but as many as received him, to them gave HE power to become the Sons of God, even to them which believe in his Name,* verſ. 12. He doth Adopt, Regenerate, or make others the Children of God by the effectual workings of His

His bleſſed Spirit in their hearts, by which they are intereſted into all the Priviledges, Promiſes, and Bleſſings of the Covenant of Grace, which none can do, ſave God alone.

I might urge many other Scriptures and Arguments for the further proof and confirmation of this glorious Truth, *viz. He is our life*, Col. 3. 4. See *Deut.* 30. 20. Moreover, he is ſaid to be preſent alwayes with his People, and dwelleth in their hearts by his Spirit, &c. It was by and through his Name, that all thoſe mighty Miracles were wrought, he confirmed his Doctrine by Signs and Wonders, by vertue of his own Power he raiſes and quickens whomſoever he will: (he as it appears to me) lay claim to that glorious Title or Name by which God made known himſelf unto his People of old, *Exod.* 3. 14. *I am that I am*, this is my Name (ſaith JEHOVAH) *and this is my Memorial to all Generations*, verſ. 15. And much after the ſame manner doth our Lord Jeſus ſpeak, *Joh.* 8. 58. *Before Abraham was, I am*: As much as if he had ſaid, I have my being from none, but have it of and from my ſelf, and *am* from Eternity; according to that ſaying, *Prov.* 8. *I was ſet up from everlaſting, or from the beginning, or ever the earth was; when there was no depths,*

I was

I was brought forth, verſ. 23. &c. Again, He is the Almighty, the Omnipotent, and the bleſſed and only Potentate, *Revel.* 1. 8. 1 *Tim.* 6. 16.

Finally, He was own'd and acknowledged of all to be no leſs than the Son of God. The Father from Heaven doth teſtifie that *he was his only begotten Son, in whom he was well pleaſed.* He is declared to be the Son of God by the holy Spirit, *Rom.* 1. And, The Angels poſitively affirm the ſame concerning him: yea and the holy Apoſtles, I have ſhewed you, have born witneſs to the ſame truth: Nay, thoſe who had a hand in putting of him to death, when they ſaw the Earth-quake, and the vail of the Temple was rent, they feared greatly and ſaid, *Truly this man was the Son of GOD.* Nay (6.) I might add further, The Devil himſelf is forced to acknowledge this thing; See *Mark* 5. 7. *And cryed out with a loud voice, and ſaid, What have I to do with thee Jeſus, thou Son of the moſt High*, &c.

And now from all that hath been ſaid, it may appear to the weakeſt capacity, That *Jeſus of Nazareth*, who was born of the Virgin, was in very deed a MAN, and did partake of the ſame fleſh and blood WHICH THE CHILDREN partake of; That he was made

of

of a Woman, and of the Seed of *David* according to the flesh, being really man, finite, weak, subject to passion, and sufferings, as we are, and in all things made like unto his brethren, sin only excepted: and yet also the very eternal God, and omnipotent Creator; of the same essence or substance with the Father and the holy Spirit; and that he had a personal existence or subsistence before he did assume our Nature: and that He, the Word, or second Person of the glorious Trinity, as so considered, *viz.* respecting subsistence, was incarnate; that the Divine and Humane Nature being in a mysterious and wonderful manner united together, is that same one Lord Jesus Christ, perfect God, and perfect Man, in one Person, subsisting in two real distinct Natures; each Nature retaining, notwithstanding this glorious Union, its own natural Properties and Attributes.

I might now come to Answer and remove those Objections that are brought against what I have said concerning this glorious Truth; but because I have been larger already than indeed I intended or thought I should have been (when first I entered upon this work) I must forbear and leave the Objections to some other season. And now (*Reader*) if thou hast received any spiritual benefit,

benefit, from what hath thus occaſionally been written, by a poor worm, weakling, and nothing Creature, ſee thou doſt not forget to return the praiſe to JEHOVAH, who alone deſerves it, and labour for ſoundneſs in judgement and ſtability, leſt thou alſo beeſt carried away with theſe divers, new, and ſtrange Doctrines. Remember the Apoſtles counſel, *Heb.* 13. 9. The times, you ſee, are difficult and perilous; *and ye knowing theſe things before,* 2 Pet. 3. 17, 18. *Beware, leſt ye alſo being led away with the error of the wicked, fall from your own Steadfaſtneſs; but grow in Grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt: To him be glory both now and for ever, Amen.*

FINIS.